MOSES Unveiled;
OR,
THOSE FIGURES
WHICH SERVED UNTO
the pattern and ſhadow of heavenly things, pointing out the Meſſiah CHRIST JESUS, briefly explained.

Whereunto is added the Harmony of all the Prophets, breathing with one mouth, the Myſtery of his Coming, and of that Redemption which by his Death he was to accompliſh.

To confirm the *Chriſtian*, and convince the *Jew*; very profitable and full of Comfort.

By *William Guild*, Miniſter of Gods Word at *King-Edward* in *Scotland*.

Heb. 10. 1.

For the Law had the ſhadow of good things to come, and not the very image of the things themſelvs.

LONDON,
Printed for *Thomas Parkhurſt* at the three Crowns, over-againſt the great Conduit, at the lower end of *Cheapſide*. 1658.

TO THE RIGHT REVEREND, MOST GRAVE, LEARNED, AND worthy Prelate, and Father in God, *My Lord Bishop of* WINCHESTER.

[***]

AS *in the Creation darkness went before light, or as the dawning precedes the brigtness of the day, and as* Joseph *obscurely at first behaved himself unto his Brethren, and* Moses

covered with a veil ſtood before the people: Even ſo (right Reverend) *in the detection of the glorious work of mans Redemption, myſtical promiſes went before merciſull performance, dark ſhaddows were the fore-runners of that bright ſubſtance, obſcure types were harbingers to that glorious Anty-type the Meſsiah, who was comming after, and* Levi's *Law with its figurative and veiled Ceremonies was the vive reſemblance, painting and pointing out that clear Lampe and Lamb of God, the expreſs Image and ingraven Character of the Father: So that folded in ſwadling clouts, and lying in a Crib, he was ſeen and*

ſhew

ſhewn unto the Wiſe-men that came from the Eaſt; ſo involved in typical Ordinances, and lurking under ſhadowiſh ſigns, he was offered and exhibited unto the Jews that ſaw his day but a far off; the ecclipſed and dimme light of the Moon (as it were) as yet only glimmering, or the twinkling brightneſſe of ſtarry Lamps, as yet only dazedly glăſtering: Untill the true Phoſphorus, *that glorious Sun himſelf did ariſe in the Horizon of our Humanity, diſperſing the beams of his bounty, and manifeſting himſelf to be that only light of the World, promiſed to them that ſit in the Region of darkneſſe, for comfort and*

illumination, and to the joy of all in Heaven and Earth, the Lamb himſelf only opening that ſealed Book, and unfolding the truth of former hid Myſteries,

Then that Ladder of Heaven, and Leader to Glory, was more brightly ſeen, than Jacob ſaw the ſame formerly in a Dream: Then that true Tree of Life planted in the earth of our nature, was plainly viewed without the limits of that heavenly Paradiſe: Then that heavenly Manna which the Father gave from above, moſt abundantly offered it ſelf, unto the refreſhment of all hungring Iſraelites. And that bleſſed Rock from City to City, and place to place fol-

following them, most clearly gushed out the comfortable Waters of Life, for every one to drink, and never to thirst after. Then the true curing Serpent was graciously re-erected on high for all men to behold with the eye of Faith, and then all the Mosaical Sacrifices, and Rudimental Rites, which like the Baptist *pointed out* CHRIST JESVS *to be that Lamb of God that takes away the Sinnes of the World, unfolded themselves in their former dark shadowish signification, and while they remained in vigour, albeit (like* Zacharie *before his Sonnes birth) they were dumb and obscure signers, yet ceasing, and in their departure*

(*the*

(*the substantial body filling up the room*) *with their eternal farewell, opening their mouth, as it were, they said that which before they signed, and gave a hearty congratulation and welcome to their accomplishing veritie, as night gives place to day*; Levi *thus yielding to a more excellent High Priest*; and Hagar *the Bond-woman, unto her free Dame* Sarah:

Herein how Evangelical light hath discovered the meaning of Legal obscuritie; *and how* Aaronns *Bells sounded never but Christ Jesus and him crucified, nor his silver Trumpets, but the joyfull Jubile of Souls freedome, his many Sacrifices pointing out*

the

that one all-ſufficient: And how the ſucceſſive diverſity of types of ſundry things, places, perſons, and actions, &c. from time to time couchedly involved, and cunningly conveyed the bleſſed myſtery and deep ſecret of the abyſſe of unſearchable love to mankind, and extenſe of mercy paſt comprehending, as by ſecret Water-ſpouts from poſterity to poſterity for continuance of the vigorous hope of the faithfull; who with Simeon *longed to ſee the ſalvation of the Lord. Herein, I ſay, the pains that I have taken, is briefly (for the eaſe of the Reader) to point only (as it were) at the ſame in order as they occurr in Scripture, joy-*

ning

ning with succinct brevity to avoid tediousness, as great plainess and perspicuity as I could, to avoid
* Mark. * obscureness. And comparing some things for conveniency of ease only (which prettily may be so compared) wherein I acknowledge in the purpose of the Holy Ghost a typical resemblance ever, of any answerable verity is not to be sought. And keeping still in all (I hope) the Analogie of Faith, as the right measure of the Temple, the pattern on the Mount, and just Ballance of the Sanctuary.

This Treatise then (Right reverend and most worthy Prelate) as a testimony of my most indeared affection, I have dedicate to your Lord-

Lordſhip, and ſhrowded the ſame under the wings of your Learned patrociny, by experience having in my own perſon found (eſpecially at your Lordſhips late beeing in Scotland) *yet more than curteous regard, and moſt kind reſpectiveneſs ever uſual by your Lordſhip towards all, but chiefly towards thoſe who are Fellow-labourers in the Sacred diſpenſation of that holy myſtery with you: Whereby not only I, but the hearts of many with me, who had that happy occaſion of your Lordſhips acquaintance, are ſo warmed (though under a cold Climate) and inflamed with the reverend memory of your Lordſhips humanity, and*

other

other ſingular holy vertues, and rare gifts, wherewith your good GOD hath indued you; and which as a ſtrong chain hath linked ſo that ſingular regard of your Prince unto you, as that ſooner, I perſwade my ſelf, their bodies ſhall begin to reſolve into aſhes, than that fire of affection in their conquered and captived hearts ſhall ceaſe to be vigorous and burn.

As ſome ſparkles then, (my Lord) hereof for my part, tending and burſting forth towards the place of your Lordſhips reſidence, receive theſe ſuccinct Lucubrations, conſecrate to your Lordſhips Name: ſubjected to your

your Cenſure, and to be diſpoſed as your Lordſhip ſhall think fit thereof. Of whoſe moſt gentle and gracious acceptation, as I reſt aſſured: So, as for others, I hope, Chriſtian love, and charitable affection ſhall be my Cenſurer of all, regarding chiefly my honeſt aim herein. And where others are inabled to do better, or to amend my Labours, beſeeching the Lord to inable them more & more, and to enlighten my mind with them, that mine eyes being anointed with the eye-ſalve of his Spirit, with David I may know the ſecrets of his Law, and that neither I may envy their rich gift with an evil eye, nor yet deſpiſe my own poor mite with a

wicked

wicked heart: but indeavouring to gain something with my small Talent unto my bountifull Master, I may not incur, neither the bitter reproof, nor deserved judgement of an evil or unprofitable servant at his hands. Beseeching which God to thrust out many faithfull Labourers into his Harvest, and to continue your Lordship in a long and happy life, with a successfull blessing upon your Lordships government and travels, to the comfort and edification of his Church, rests

Your Lordships in all hearty & most affectionate duty in Christ,

William Guild.

Books lately Printed for Thomas Parkhurſt, *at the Sign of the three Crowns*, &c.

A Learned Commentary, or Expoſition upon the firſt Chapter of the ſecond Epiſtle to the *Corinthians*, by Dr. *Richard Sibbs*, publiſhed for publick good by *Thomas Manton*, Folio.

The Journal or Diary of a thankfull Chriſtian: a Day-book of National and publick, perſonal and private paſſages of Gods providence, to help Chriſtians to thankfulneſs, and experience. By *John Beadle*, Miniſter of the Goſpel at *Barnſtone* in *Eſſex*, large 8.

Mr *Robinſons* Chriſtians Armor, in large 8.

Book of Emblems, with Latine and Engliſh verſes upon (*Lights*) By *Robert Farly* ſmall 8.

A moſt Excellent Treatiſe containing the way to ſeek Heavens Glory to flye Earths vanity, to fear Helle horror, with godly prayers, & the Bell-mans ſummons. 12.

Johnſons Eſſayes expreſſed in ſundry Exquiſite Fancies.

The one thing neceſſary; By Mr. *Thomas Watſon*, Miniſter of *Stephens Walbrook*, 8.

Sion in the houſe of mourning, becauſ of Sin and Suffering; being an expoſition upon the fifth Chapter of the *Lamentations*, by D. S. Paſtor of *Upingham*, in the Country of *Rutland*.

Groans of the Spirit or a Triall of the truth of Praier.

A Handkercher for Parnets Wet-eyes, upon the death of their Childre not Friends.

Four profitable Treatiſes very uſefull for Chriſtian practice, *viz*. The Killing power of the Law: The Spirituall Watch; The New Birth: Of the Sabbath. By the Reverend *William Farmer*, late Miniſter of *Rochford* in *Eſſex*.

ritual Watch; the New-birth: Of the Sabbath. b
the reverend *William Fenner*, late Minister of *Rochfor*
in *Essex*.

Peoples need of a living Pastor, at the Funeral o
Mr. *John Frost*, M. A. by Mr. *Zach. Crofton*.

Catechizing God's Or inance, in sundry Sermons, b
Mr. *Zachary Crofton*, Minister of *Buttolphs Aldgat*
London, the second Edition corrected and augmented.

The Godly man's Ark in the day of his distress, dis
covered in Diverse Sermons, the first of which was pre
ched at the Funeral of Mrs. *Elisabeth Moore*. Where
unto is annexed Mrs. *Elisabeth Moores* Evidences fo
heaven, composed and collected by her in the time o
health, for her comfort in the time of sickness, by *Edm*
Calamy, B. D. and Pastor of the Church at *Alderman*
bury.

Enchiridion Judicum, or *Jehosaphats* charge to his Judges

There are going to the Press some new pieces of Mr.
William Fenners, late of *Rochford* in *Essex*, never yet prin
ted, preserved by a special Providence, one of which i
a second part of his Wilful Impenitencie; being five
Sermons more that he preached upon the 18 of *Ezekiel*
and the 32 Verse.

A Theatre of flying Insects, wherein especially the
manner of right ordering the Bee is excellently descri
bed; with discourses Historical and Physical concernin
them; with a second part of Meditations and Obser
vations, Theological and Moral, in 3 Centuries upon the
same subject, by *Samuel Purchas* M. A. in 40.

The Gale of Opportunity, and the Beloved Disciple
by *Thomas Freysel*, in 80.

Mr. *John Cotton* his practical Exposition on the firs
Epistle to *John*, second Edition, corrected and inlarged

The Wedding Ring fit for the finger, in a sermon at
Wedding at *Eamonton*, by *Will: Secker*.

MOSES VN-VEILED

1. THE TREE OF LIFE,

Gen. 2. 9.

The Congruity.

1 AS it was called the Tree of Life.

2. It was in the midst of the Garden.

3. It was in the earthly Paradise planted.

4. *Adam* in his standing might eat of the Tree of Life (as of all all other trees, saving that one which was forbidden,) *Gen.* 2. 16.

So Christ is that true Tree of Life, giving the fruit and juice both of grace & glory, Joh. 15. 1

So Christ is to be found in the midst of his Church, Mat. 18. 20.

So Christ is in the heavenly placed, Mar. 16. 19.

So shall the godly that persevere, eat of that true Tree of Life promised, Rev. 2. 7.

5. Sin exiled man out of the earthly Paradiſe, from the fruition of the one, *Gen.* 3. 24.

So ſin doth out of the heavenly, from the fruition of the other, Ioh. 15.6.

6. *Adam* condemned once to be expelled from the ſame, got no regreſs, *Gen.* 3.24.

So neither man in judgment once debarred from Heaven and Chriſt, ſhall have no recovery, Mat. 25.41.

7. The Lord only planted the one, making it to grow out of the earth.

So alſo did he the other in the earth of our humanity, Io. 1.14. *who did increaſe in wiſedom, ſtature, & favour both with God and Man*, Luk. 2.52.

The Diſparitie.

1. THat Tree of Life endured but for a time: but our Tree of Life endureth for ever, *Heb.* 7.24. Secondly it could not reſtore life again to *Adam*, being only the Sacrament of the Covenant of life in caſe of perſeverance: but our Tree of Life Chriſt Ieſus reſtoreth life loſt, to his own choſen

choſen; yea a better life than *Adams* in Paradiſe. And ſince he is the end of the Law to them that beleeve, *Rom.* 10. he now becomes to us by the Covenant of Grace, the true Tree of Life, performing that, which that of works could not attain unto, by reaſon of mans fall.

2. *Adam*, Rom. 5. 14.

1. ADam, man, red earth, or bloudie.

So was Chriſt Man in his Incarnation, and bloudy in his Paſſion, Mat. 1. & 27.

2. *Adam*, Man, without Womans bearing, and ſo without a Mother.

So Chriſt, Man, without mans begetting, and ſo without a Father, Mat. 1. 20.

3. *Adams* Father only God, *Gen.* 2. 7.

So likewiſe Chriſts, John 8. 16.

4. *Adam* made Lord over the creatures, and heir of the outward bounds of the earth.

So is Chriſt that truly, Pſal. 2.

5. *Adam* was appointed to dreſſe the Garden and keep it, *Gen.* 2. 16.

So Chriſt to ſanctifie and ſave his Church, 1 Cor. 1. 30.

6. *Adam* was ſent out of Paradiſe, for his ſin committed, to endure painfull labours, *Gen.* 3. 23. but unwillingly.

So was Chriſt ſent from the Heavens for our ſins imputed, to endure painfull ſufferings, Iſai. 53. *yet moſt willingly.*

7. Thornes were made a curſe to the one, *Gen.* 3. 17.

So were they made a crown to the other, Mat. 27. 29.

8. The ſweat of the brow was in labour impoſed on the one, *Gen.* 3. 19.

So the ſweat of blond in agony was impoſed on the other, Luke 22. 44.

9. *Adam* ſleeping, *Evah* was formed, *Gen.* 2. 21.

So Chriſt dying on the Croſſe, his Church was framed.

10. *Adam* gives to his, that which is his own, by generation, *Gen.* 5. 3.

So Chriſt doth to his, that which is his own, by Regeneration, Rom. 1. 17. Gal. 2. 17.

11. We

11. We have born already here the image of the earthly.

So ſhall we bear the Image of the heavenly, 1 Cor. 15. 49.

12. *Adam* created to the Image of God, *Gen.* 1. 27.

So Chriſt incarnate, the ingraven Character of his Father, Col. 1. 15. Heb. 1. 3.

13. *Adam* was King, Prieſt, & Prophet, in his Family.

So is Chriſt the ſame in his Church and Family of the faithfull, Revel. 15. Rom. 3. Heb. 9. 13.

14. *Adam* had *Cain*, and *Abel* in his houſe, *Gen.* 4.

So hath Chriſt Elect, and Reprobates, true worſhippers and Hypocrites in his viſible Church, Mat. 13. 24.

15. *Adam* had perfect wiſedom and knowledg, as may be ſeen in naming of all the creatures, *Gen.* 2. 19.

So in Chriſt dwelleth the full treaſure of both, Col. 2. 3.

16. Likewiſe as by the offence of the one, the fault came on all men to condemnation, & many were made ſinners.

So by the juſtifying of the other, the benefit abounded toward all men, to the juſtification of life; ſo that by his obedience, ſhall many be made righteous, Rom. 5. 18. *that as*

ſin had reigned unto death; ſo might grace alſo reign by righteouſneſſe unto eternal life, through Ieſus Chriſt our Lord.

The Diſparitie.

BVt yet the gift is not ſo, as is the offence: for if through the offence of *Adam* many be dead; much more the grace of God, and the gift by gtace, which is by one man Ieſus Chriſt, hath abounded unto many. Neither is the gift ſo, as that which entred in by one that ſinned. For the fault came of one offence unto condemnation: but the gift is of many offences unto juſtification. For if by the offence of one, death reigned through one; much more ſhall they which receive that abundance of grace, & gift of that righteouſneſs, reign in life through one, that is, Ieſus Chriſt, *Ro.* 5.15, 16, 17. Likewiſe the firſt man was of the earth, earthly, & natural; but the ſecond man is the Lord from heaven, heavenly and ſpiritual, 1 *Cor.* 15.47. & as is the earthly, ſuch are they that are earthly, and as is the heavenly, ſuch are they that are heavenly, *v.* 48. Alſo the firſt man *Adam*

was made a living ſoul, but the laſt *Adam* was made a quickning Spirit, 1 *Cor.* 15.45.

3. *Abel*, Gen. 4.

1. ABEL or *Habel*, mourning or vanity.

2. *Abel* offered an acceptable ſacrifice unto the Lord, *Heb.* 11. *Gen.* 44.

3. *Abel* was a Shepherd, *Gen.* 4.2.

4. *Abel* was ſlain by his brother *Cain* in the field innocently, after he had ſpoken to him, *Gen.* 4. 8.

5. After *Abels* death till *Seth* and *Enoſh*, true worſhip & Religion by *Cains* ſeed was long time ſuppreſſed, *Gen.* 4. 26.

Such was the life of Chriſt, a mourning for our vanity and wickednes, Mat. 26. Mat. 8.

So did Chriſt upon the Altar of the Croſs, Rom. 3. 25. *when he offered up himſelf*, Heb. 7. 27.

So Chriſt is the true Shepherd of our ſouls, 1 Pet. 2. 15.

So was Chriſt by his brethren according to the fleſh (the Jews) without the City, after they had falſely accuſed him, Luk. 23.

So after Chriſts death, was Chriſtianity under the Heathen Emperours long perſecuted, Revel. 12. Euſeb.

6. And as after the reſtauration of True worſhip, corruption of life crept in, and brought the deluge upon the Primitive world, *Gen.* 6.

So after the truth was by Laws eſtabliſhed under Chriſtian Emperours, open perſecution ceaſing) ſecretly & ſlyly corruption of life and doctrine crept in, and brought a deluge of miſeries and darkneſs upon the viſible Church, Centuriæ Eccleſiæ.

The Diſparity.

Abels ſacrifice was only for himſelf: but that of Chriſts for the ſins of the world. *Abel* was privily murthered: but Chriſt publikely ſuffered. *Abels* bloud cryed to the Lord for revenge and wrath: but the bloud of ſprinkling ſhed by Chriſt, ſpeaketh better things than that of *Abel. Heb.* 12. 24.

4. *Enoch*, Gen. 5. 21.

1. ENOCH dedicate.

So was Chriſt dedicate and decreed to be that Saviour of mankind, Iſai. 25. 9.

2. *Enoch*

2. *Enoch* walked with God, *Gen.* 5.22.

So did Chriſt in all perfection of ſanctimony and righteouſneſs, Iſa. 53.7.

3. *Enoch* pleaſed God, & was beloved of him, *Wiſd.* 4.10.

So did Chriſt his Father, and is declared to be his welbeloved, in whom he was well pleaſed, Mat. 3.17.

4. *Enoch* was matchleſs in his age, ſo that none was like him, *Eccluſ.* 49.14.

So was Chriſt through all ages, and ever ſhall be peerleſs, none daring to compare with him, John 3.35.

5. In order of Hiſtory take thoſe that died firſt, he is reported and brought in as one that ſaw not death, but was tranſlated, *Gen.* 5.24.

To yield that comfort to the Church, and type Chriſt therein, who ſhould make death to be ſwallowed up in victory, and immortality, and to aſſure us alſo of the reſurrection, Col. 1.18. Rom. 4.25.

The Diſparity.

Enochs righteouſnes did not avail others: but that of our Saviours did avail us, and becommeth others. His tranſlation likewiſe was comfortative, and typical: but the

the Reſurrection of Chriſt to us is operative and effectual.

Note alſo, that *Enochs* tranſlation before the Law, & *Eliahs* under the Law, are types and pledges (as it were) of that laſt tranſlation of them under the Goſpel, that ſhall be found alive at the Lords ſecond comming.

Noah, Gen. 5. 32.

1. NOah, ceaſing or reſt.

So Chriſt hath cauſed Gods wrath to ceaſe, and giveth reſt thereby to the troubled conſcience, Mat. 3.

2. *Noah* lived in a moſt corrupt time, and general defection both in doctrine and manners, *Gen.* 6. 5.

So did Chriſt Jeſus upon earth in a like age, as appears, Matth. 5. 6, 7. Chap.

3. *Noah* was acquainted with the Lords decree, *Gen.* 6. 13.

So was Chriſt fully with with the will of his Father, Jo. 1.

4. *Noah*

4. *Noah* was a Preacher of Righteouſneſs to the wicked world, 1 *Pet.* 3.

So was Chriſt the ſame, exhorting them to repent: for the Kingdom of God was at hand, Luke 2.32. Iſay 60. 1.

5. *Noah* by his obedience ſaved all that entred within his Ark, *Gen.* 6. 23.

So doth Chriſt all thoſe that by a true Faith do enter into his Church, 1 Tim. 1. 15.

6. *Noahs* Ark was toſſed upon the waters.

So is the Church of Chriſt in this world, by divers temptations and perſecutions, Joh. 16.

7. In *Noahs* Ark were clean and unclean alſo, were *Sem*, and *Japheth*, ver. 7,8.

So in Chriſts viſible Church are Hypocrites and true Beleevers; Iews alſo & Gentiles, Epheſ. 2. Mat. 13.

8. *Noah* only (as principal efficient) did build his Ark, *verſe* 14.

So doth Chriſt edifie, and build up his Church, 1 Cor. 3.

9. *Noah* was long in building thereof, *verſe* 3.

So hath Chriſt been from the beginning of the world hitherto, & ſhall be to the worlds end, Eph. 4. *in building of his Church.*

10. *Noah* having built his Ark, the floud did come which deſtroyed the firſt world, *verſe* 21.

So the number of Chriſts Church being accompliſhed, the fire ſhall come to deſtroy the ſecond world.

11. *Noah* made his Ark of many Trees, cloſely ſeamed together, ſtrong, freſh, & dreſſed, *verſe* 14.

So hath Chriſt compacted his Church of many members, united by the bond of the Spirit, ſtrengthened with Grace, freed from the domining corruption of ſin, and ſanctified by the Holy Ghoſt, Gal. 3. 7.

12. *Noah* had ſundry rooms in his Ark, *Ibid.*

So hath Chriſt ſundry functions in his Church, 1 Cor. 12.

13. *Noah* pitched his Ark within and without againſt the waters.

So hath Chriſt fortified his Church ſufficiently againſt all temptations, John 15.

14. *Noah* made one door only to his Ark, *verſe* 16.

So hath Chriſt appointed one only entry to his Church, John 10. 7.

15. *Noahs* Ark had little outward light, *Ibid.*

So neither is the light of Chriſts Church, worldly carnal wiſedom, Ro.8.7.

16. *Noah* abode in the Ark all the time of the toſſing thereof.

So doth Chriſt remain in the midſt of his Church, being with them to the worlds end, in all tentations and afflictions thereof, Joh. 14. 18.

17. *Noah* ſaved few in his Ark, in reſpect of the world.

So the number that are to be ſaved in Chriſts Church, is but a handfull likewiſe, Mat. 22. 14.

18. The Wrights that built the Ark, notwithſtanding periſhed.

So many Preachers in the Church may likewiſe be damned, Mat. 7. 22.

19. All ſorts of creatures *Noah* received into the Ark.

So all ſorts of perſons & Nations, Chriſt accepteth into his Church, Eph. 2. 8

20. In the daies of *Noah*, defection from true Religion, oppreſsion, ſenſuality, and ſecurity, after 1656. years, brought on the firſt deſtruction on the world.

So the like ſins now reigning, about the like time, is like to bring on the ſecond Judgement on the latter world, Mat. 24.

21. Thoſe

21. Thoſe that were ſaved, was by being within the Ark, in the waters.

Figuring that thoſe that are redeemed, muſt enter into the Church by Baptiſme, 1 Pet. 3. 20.

22. *Noahs* toſſings upon the waters being ended, he ſent out the Dove, *Gen.* 8. 12.

So Chriſts ſufferings being finiſhed, he ſent out his Spirit into the world, to comfort and lead his own, John 14.

23. *Noah* offered a Sacrifice unto the Lord, wherein he ſmelled a ſavour of reſt, *verſe* 21.

So hath Chriſt unto his Father, whereby his wrath is fully appeaſed, Rom. 3. 25.

24. With *Noah* God made a Covenant to his poſterity, & confirmed it with a ſign, *Gen.* 9. 9.

So in Chriſt with the Church hath the Lord made a new Covenant of mercy, and ratified it with Sacraments, Mat. 3. 17.

25. The cover of the Ark being taken off, and *Noahs* Family going out of the ſame (after the Deluge

So the time of the true Churches lurking being ended, & the hid marked ones burſting forth, after the Deluge of darkneſs, dryed up to a good mea-

luge dryed up) increaſed & multiplyed wonderfully, *Gen.* 10.

ſure, the Church ſhall become more & more viſible, and increaſe, to the abridging of Antichriſts power daily, Rev. 19.

The Diſparity.

NOah preached, but converted none of the firſt world: but not ſo Chriſt, by whoſe voice many were turned, and daily by the efficacy thereof are brought into his Church. *Noahs* Ark likewiſe putrified and periſh'd at laſt; but never ſhall the Church of Chriſt ſo periſh or decay. The toſſing of the waters did wear and make the Ark worſe; but tryals and afflictions do better ever the Church, *Pſal.* 119.

6. *Abraham*, Gen. 12.

1. A*Bram*, and *Abraham*, a high father, and a father of a multitude.

So is Chriſt a high and heavenly Father of the multitude of his faithfull, Eſay 6. 9.

2. *Abra-*

2. *Abraham* went out of his native Country and fathers houſe at Gods command, *Gen.* 12.4.

So Chriſt, according to the Decree of the Father, left the heavens, and took painfull journeys on earth, to work mans redemption, Luke 2.31.

3. To *Abraham* & his ſeed God promiſed *Canaan*, ver. 7.

So to Chriſt his ſpiritual ſeed hath he granted Heaven, Tit. 2.11.

4. *Abraham* delivered *Lot* & many captives by a great victory, *Gen.* 14. 61.

So Chriſt hath delivered his choſen from ſin, Satan, and damnation, & freed them wonderfully, Luk. 1.71. Joh. 16.33.

5. *Abraham* and his Family behooved to be circumciſed, *Gen.* 17.23.

So Chriſt his Church behooveth to be ſanctified, Eſay 4.3.

6. *Abraham* was King, Prieſt, and Prophet in his own Family.

So is Chriſt Jeſus in his Church the ſame, Heb.9. 13. Joh. 8.26. Zach. 14. 9.

7. The Lord revealed to *Abraham* the purpoſe of his will, *Gen.* 18. 17.

So hath he the ſame in all things perfectly unto his ſon Jeſus, John 1.

8. *Abraham*

8. *Abraham* interceded for the righteous in Sodome, *Gen.* 18. 25. and for the wicked for their ſake.

So is Chriſt a Mediator continually for the godly in the world, Heb. 8. 6. Ioh. 17. 9. *as he ſpares alſo even the wicked for their ſake, and prayed for them that crucified him.*

9. *Abraham* was obedient in all things to God, even to the offering up of him who was his own fleſh and bloud, upon Mount *Moriah*, Gen. 22.

So was Chriſt even unto death, and immolation of himſelf unto the Father upon Mount Golgotha, *Phil.* 2. 8.

10. *Abraham* put *Hagar* and *Iſmael* out of his houſe, *Gen.* 21. 14.

So ſhall Chriſt expel out of the number of his Church all baſtard Hypocrites, deſpiſers and mockers of the godly, Mat. 22.

11. God delivered *Lot* for *Abrahams* ſake with his Family, from the fire of Sodom, *Gen.* 19.

So hath the Lord the godly for Chriſts ſake, from the condemnation of the wicked, 1 Joh. 2.

12. *Abraham*, called the Heir of the world, *Rom.* 4. 13. & Father of the faithfull.

So is Chriſt Jeſus the ſame moſt properly and truely, Pſal. 2. Heb. 1.

13. To *Abraham* it was ſaid; In thy ſeed ſhall all the Nations of the earth be bleſſed, *Gen.* 12. 3.

Which only in Chriſt Jeſus is fully accompliſhed, Luk. 2. 30. Gal. 3.

The Diſparity.

FRom obſcureneſs of eſtate in *Ur* of the *Caldees*, to an honourable and eminent eſtate in *Canaan*, *Abraham* was brought: but from a glorious eſtate in higheſt Majeſty, to a baſe condition in ignominy, was our Saviour brought for us. *Abrahams* wife was barren: but not ſo is the Church of Chriſt, which muſt be fruitfull in good works. She was taken from *Abraham*: but none can take the Sheep of Chriſt out of his hand, which are his Spouſe.

7. Ci

7. *Circumciſion typing Baptiſm, our Sanctification, and Chriſts bloud which is our inward waſhing*, Gen. 17.

1. CIrcumciſion was the ſigne of Gods Covenant to Iſrael, *Gen.* 17. 11.

So Baptiſm is the ſame to the Church, even a ſign and ſeal of the Covenant of mercy, 1 Pet. 3. 21.

2. It was *Abraham* & his Houſhold that was comprehended in the one, *verſe* 13.

So is it Chriſt Jeſus his Church that is comprehended in the other, Ibid.

3. Not only was *Iſaac*, but *Iſmael* alſo circumciſed; the born and the bought; the children, and the hirelings, *Ibid.*

So, not only are the godly baptized outwardly in the viſible Church, but the wicked alſo: not only the redeemed number, but the natural ſort, the true children, and thoſe that are but hirelings Rom. 3. 22.

4. Whoſoever was not circumciſed, having the Covenant in his fleſh, was cut off from Iſrael, *verſe* 14.

So, whoſoever contemns Baptiſm, yea, is not in Spirit renued, is not a true member of the Church of God, Mat. 28. 19, 20.

5. There

5. There was a circumciſion of the fleſh which availed not, being alone; and there was a circumciſion of the heart which made the true Iſraelite, *Rom.* 2.28.

So there is an outward Baptiſm by elementary water, which of the body and being alone avails not; and there is an inward Baptiſm of the Soul or Spirit, which makes the true Chriſtian, Mar. 16. 16. 1. 8. Rom. 4. 1.

6. In circumciſion there was a cutting away of the foreskin by blood.

Signifying that even ſo it is by the blood of Chriſt, that our Sins are taken away, and by the Spirit of ſanctification that we are renued, mortifying ſin, & quickning graee in us, Epheſ. 5. 26.

7. It was painfull to fleſh and blood.

So is mortification and abandoning of fleſhly concupiſcence to the carnal man at firſt, Joh. 3.

8. Infants were circumciſed, *verſe* 10.

So alſo are they to be baptiſed, Mark 10. 14. Rom. 3. 3.

8. *Iſa-*

8 *Iſaac*, Gen. 21.

1. ISaac, or *Iitſchac*, laughter or rejoycing.

So is Chriſt true matter of joyfull laughter & rejoycing to all the faithfull, Iſai. 61. 10.

2. *Iſaac*, the Son of the Father of the faithfull, *Gen.* 17. 19.

So is Chriſt the only natural Son of GOD, *on whom all the faithfull call Abba Father*, Mat. 3. 17. Rom. 8.

3. *Iſaac* againſt the courſe of nature born of the dead womb of old *Sarah*, Gen. 21. 3.

So was Chriſt born of the inviolate womb of a chaſte Virgin Mat. 1. 23. *as all thoſe that are his likewiſe, are born not of blood, nor of the will of fleſh, nor of man, but of God*, Joh. 1. 13.

4. *Iſaac* the ſeed of Promiſe made unto *Abraham*, and born in his old age at the time appointed, *Gen.* 18. 14.

So is Chriſt the ſame moſt properly, in whom all the Nations of the earth are bleſſed: born in the fulneſs of time decreed.

5. An Angel announceth the Birth of the one in *Sarahs* hearing, who thinks it impoſſible, *Gen.* 18. 12.

So an Angel doth our Saviours Birth in Maries, *who likewiſe ſaith,* How *ſhall this be?* Luk. 1. 34.

6. *Iſaac* was circumciſed the eighth day, and in his infancy perſecuted by *Iſmael*, *Gal.* 4. 29.

So likewiſe was Chriſt, Luk. 2. *and immediately thereafter perſecuted by* Herod, *Mat.* 2.

7. *Iſaac* willingly yeeldeth himſelf to be a burnt-offering to the Lord, *Gen.* 22.

Even ſo did Chriſt, in laying down his life for ſatisfying his Fathers juſtice, John 16. 28.

8. *Iſaac* carried the wood whereon he was bound, to *Moriah*, verſe 6.

So did Chriſt the Croſs whereon he was nayled, to Golgotha, *Joh.* 19.

9. Thus *Iſaac* was obedient to his Father even unto death.

Even ſo was Chriſt that moſt truly, Phil. 2. 8.

10. *Iſaac* came the third day to the place of immolation, *ver.* 4.

So did Chriſt to his ſuffering in the 33 *year of his age; or thereby conſiſting of three tens, and*

three

three unites: as alſo neither in the time of the Law of Nature, nor in the written Law, but in the time of Grace, even that perfect fulneſs of time decreed.

11. *Iſaac* only got the Heritage to him & his: & *Iſmael* with others the moveables, *Gen.* 25.5,6.

So hath Chriſt the heavenly inheritance only prepared for his Choſen: the wickeds portion being worldly things, Pſal. 4. 7. Jo. 17.

12. *Iſaac* had *Eſau* and *Iacob*, who ſtrugled in the womb of *Rebecca*, Gen. 25. 2.

So Chriſt hath Elect and Reprobates in his viſible Church, who diſagree in manners, Mat. 22.

13. *Iſaacs* Wife was taken of one kindred with himſelf, *Gen.* 24. 4.

So is Chriſts Church of that ſame Fleſh & nature which he did aſſume, Mat. 1. 23.

14. *Iſaacs* Wife was fair, *Gen.* 26.7.

So is Chriſts Church beautifull within, Re. 21.

15. She was woed by his fathers ſervant, and brought unto him, *Gen.* 24.

So is the Church by the true Paſtors, and brought unto Chriſt, diſpenſatione Verbi, *Cant.* 1.7.

16. She forsaketh all, and veiled, commeth to her Husband, adorned with hir Jewels that were given unto her, *Gen.* 24. 63.

So must the Church forsake all, in preferment of affection; & in humility deckt with his graces, must come unto Christ, Cant. 3.

17. *Isaac* meeteth his Wife, comming to him, *Gen.* 24. 63.

So doth Christ his Church, with preventing grace and acceptation, Ephes. 2.

18. Her name was *Rebekah*, which is fed, *verse* 64.

So is Christ his Church with that heavenly food and comfort of his Word, Cant. 2. 5.

19. *Isaac* brought her into the Tent of his Mother, and was comforted after her death, *verse* 67.

So Christ hath brought the Church of the Gentiles in the place of the Jews, of whom he was born, and doth rejoyce concerning their ingraffing, Isaiah 22. 6.

20. *Isaac* was offered, and yet died not: for he was received from death after a sort, *Heb.* 11. 19.

So Christ, God & Man in one Person was offered, and yet according to his God-Head dyed not: but by vertue thereof in his Man-Hood rose from the dead, Mat. 28. 6.

21. In

21. In the hand of the Father, to the ſacrificing, was carried the knife and the fire, *Gen.* 22. 6.

So to the Croſs and immolation of Chriſt, in the hand of his Father, likewiſe went ſharp Juſtice; and fervent love withall concurring, Mat. 26.

The Diſparity.

ISaac being waxed old, and through the dimneſs of his eyes, not being able to diſcern or ſee, was deceived by *Jacob*, who got ſo the bleſsing of his elder brother *Eſau*: but our un-alterable all-ſeeing *Ieſus* can never be deceived, to beſtow the Bleſsing upon one for another, or place the ſame wrong.

The Allegory of the Bleſsing.
Gen. 27.

AS *Iſaac* loved *Eſau* the elder; ſo did Chriſt the Jews, whom longing to gather under his wings, he called in the later time, and craved of them that meat which his ſoul loved, whereof he ſpoke when he ſaid, My meat is to do the will of the Father.

ther: but they went out, having not yet returned; and in the mean while the Gentiles (the younger Brother) entred in, not daring to do ſo by their own preſumption: but perſwaded by the promiſes of Grace, having the ſavoury meat of the merit of their Saviours death to offer, which they found not without in the world, but prepared within in the Church, and ſo cloathed with the garments of the elder, which is adoption, and right to the promiſes; their neck & hands covered with the skin of the Kid, which is the remembrance of their ſins that killed their Saviour, or which is his perfect righteouſneſs, they ſmelled ſweetly before their Father, through free acceptation, and obtained the fruitfulneſs of grace, with the aſſurance of the remiſſion of their ſins, wherin the bleſſing conſiſts.

9. *Melchiſedech*, Gen. 14.

1. Melchiſedech, a King of righteouſneſs. | *So is Chriſt that truly*, Rev. 15. Heb. 7. 2.

2. Alſo

2. Alſo King of *Salem*, or Peace.

So is Chriſt Jeſus our Prince of Peace, Eſa. 9. 6. Heb. 7. 3.

3. He was the Prieſt of the moſt High God, *Gen.* 14. 18.

So likewiſe is Chriſt, made not after the carnal commandement: but after the power of endleſs life, Heb. 7. 16.

4. He was without a Father or Mother (*viz.* mentioned) *Heb.* 7.

So Chriſt as God, is ἀμήτωρ, *Motherleſs, and as Man,* ἀπάτωρ, *without a Father.*

5. He was without Kindred, *Ibid.*

So likewiſe Chriſt, according to his Deity.

6. He was of another order than *Aaron.*

So alſo Chriſt (and of the ſame order with Melchiſedech) Heb. 7. 16. *to ſhew the imperfection of the Prieſthood of* Levi, verſe 11. *and the neceſſity of the change of the Law*, 12.

7. He continueth Prieſt for ever, and hath neither beginning of daies, nor end of life (to wit, mentioned) *Heb.* 7. 3.

So doth Chriſt continue our High-Prieſt for ever, whoſe Prieſt-hood cannot paſs from one to another; and therefore is able perfectly to ſave them, that come to God by him, ſeeing he

he ever liveth to make interceſsion for them, Heb. 7. 24, 25. *& whoſe Prieſt-hood is confirmed by an oath*, Pſal. 110. *to ſhew, that by ſo much is Jeſus made a ſurety of a better Teſtament*, Heb. 7. 21, 22.

8. He received tithe of all from *Abraham*, and bleſſed him, inwhoſe loyns *Levi* was, *Gen.* 14. 20.

To ſhew thereby, that as therein he was greater than Abraham, *Heb.* 7. 7. *ſo the excellency & greatneſs of our High Prieſt Jeſus, above* Levi *or the Prieſt-hood of the Law* (*being of one order, as is ſaid, with* Melchiſedech) *by bringing in a better hope, whereby we draw near to God, and being himſelf undefiled, ſeparate from ſinners, and made higher than the heavens*, Heb. 7. 19, 26.

9. He gave Bread and Wine to refreſh *Abraham*, and his company, after the battel, and not that he offered up the ſame as any ſacrifice, *Gen.* 14. 18.

So Chriſt doth give his body and blood for the refreſhment of the faithfull receivers, which once already himſelf offered up as an all-ſufficient ſacrifice upon the Croſs, never again to be repeated, Heb. 7. 27.

10. *Melchiſedech* was greater than *Abraham* : and conſequently

So Chriſt is greater and more excellent than the Church or his myſtical

quently, than all *Iſrael* which then was in his loyns, *Heb.* 7. 7.

11. *Melchiſedech* was but one of his order only before or under the Law.

body, he being the Head thereof, Zach. 14. 9.

So is Chriſt that one only Prieſt of his order under the Goſpel, to offer up propitiatory ſacrifice unto the Father, needing no ſucceſſors therein, ſeeing he is immortal, and is conſecrated for evermore, Heb. 24. 28.

The Diſparity.

Melchiſedech was man only, and conſequently ſinfull: but our High-Prieſt is God and Man, ſinleſs; and therefore needed not to offer for himſelf. Again, *Melchiſedechs* Prieſt-hood was not confirmed with an oath unto him, as was Chriſts, as is ſaid, and the reaſon given. *Melchiſedech* alſo had Chriſts ſucceeding to him in the ſame order: but Chriſt ſhall have none unto him: he gave

gave bodily refreshment only to *Abraham* and his Family: but Christ gives both corporal and spiritual to his Elect.

10. *Iacob*, Gen. 26.

1. *Iacob*, a supplanter.

2. Also he was called *Israel*, a Prince of God, or prevailing with God, *Gen.* 32.

3. He purchast the birth-right by red Pottage, and obtained the blessing by presenting up savoury Venison unto his father, cloathed in *Esaus* garment, *Gen.* 25. 30. & 27. 28.

4. He was a plain man, and abode in Tents, *Gen.* 25. 27.

So is Christ of Death, Sin, and Satan, &c. Col. 2. 15. Luke 1. 71.

So is Christ that heavenly Prince, prevailing at his Fathers hands by his intercession for all good things to his own, Heb. 8. 6.

So hath Christ purchast heavens inheritance to us by his red bloud; and obtained the blessing by offering up the savoury merit of his obedience, in the borrowed garment of our nature, Rom. 3. 24.

So was Christ plain, meek and mercifull, frequenting the company of men, and sinners, Mat. 9. 11. & 12. 18, 19.

5. *Is-*

5. *Jacob* was hated and perſecuted by *Eſau*, Gen. 27. 41.

So was Chriſt by Satan, and the Scribes and Phariſees, albeit they were his brethren according to the fleſh.

6. He leaves his fathers houſe, & goeth to live in *Haran*, Ge. 28. 10.

So Chriſt left the glorious heavens, and came in the ſhape of a Servant unto the earth, 2 Cor. 8.

7. In his perſecution by *Eſau*, by the way he ſeeth the Angels of God aſcending, & deſcending unto him, *ver.* 12.

So after Chriſts temptation in the Wilderneſs by Satan, the Angels came and miniſtred unto him, Mat. 4.

8. *Jacob* was a Shepherd, *Gen.* 29.

So is Chriſt the Shepherd of our ſouls, 1 Pet. 2.

9. *Jacob* ſerved long for his Wives *Rahel* and *Leah*, Ibid.

So did Chriſt bear the ſhape of a ſervant 33 years and more, to redeem unto himſelf a Church of Jews and Gentiles, Eſay 42.

10. *Iacob* being afraid of death by *Eſau*, went alone all night to pray, *Gen.* 32.

So Chriſt fearing death and wrath, went aſide in Gethſemane to do ſo, Mat. 26.

11. He wrestled long, and at last was comforted, *verse* 28.

So did Christ *in an Agony, & at last was heard in that which he feared*, Heb. 5.

12. *Jacob* purged his Family in the way, *Gen.* 35.

So doth CHRIST *his Church in the world*, 1 Cor. 1. 30.

13. *Jacob* was the Father of all the *Israel* in the flesh.

So Christ is the Father of all the Israel in the Spirit, Isai. 9. 6.

14. *Iacob* was obedient unto his Parents in all things, *Gen.* 28.

So was Christ both to his heavenly Father, and to his earthly Parents, Luke 3.

15. *Iacob* erected an Altar in *Bethel*, which by interpretation is, *The house of God*, Gen. 35. 1.

So hath Christ established the true worship of his Father into his holy Church, Esay 60. 1.

16. *Iacobs* daies were but few and evil upon earth.

So was the estate of Christ on earth afflicted, and so shall be the estate of the Church unto the worlds end, Jo. 16. 33.

17. *Iacobs* flock was spotted or particoloured, *Gen.* 30. 32.

So have the godly here their own spots, and are in part but sanctified, 1 Joh. 3.

The

The Diſparitie.

Iacobs Father loved his elder Son better than him: but not ſo did the Father love any equally to his Son, even his onely wel-beloved Chriſt Ieſus. *Iacob* attained to the hirth-right and bleſſing for him ſelf, and that through ſubtiltie: But Chriſt Ieſus hath purchaſed that heavenly and bleſſed incheritance for us onely, and that by paying therefore dearly. *Iacob* and *Eſau* were at once both born of the womb of *Rebecca:* but Chriſt Ieſus alone onely was born of the womb of the inviolable chaſt Virgin *Mary*, without an aſſociate, either in his matchleſſe birth, or eternity of age.

11. *Iacobs* Ladder, Gen. 28.

1. IAcobs Ladder, which hee ſaw in a Viſion, ſtood upon the earth, but the top reached to Heaven: *So Chriſt, albeit he was humbled in ſhape of ſinfull fleſh, touching the earth as it were, yet hee was the moſt High God, reaching ſo to heaven, and reconci-*

and so it joyned as it were heaven and earth together, *Gen.* 28. 12.

2. The Angels went up and down by it.

ding, as the two natures in himself by personall Union: so God and us together by his death and mediation, Rom. 5. 10.

So by Christ Iesus they are become ministring spirits, comming and returning for the good and protection of the godly, Heb. 1. *as also by him our prayers ascend, and Gods blessings descend.*

3 No ascending up to heaven, but by the Ladder.

So no attaining to that inheritance, but by Iesus Christ alone, Ioh. 10. 7.

4. *Iacob* in his Pilgrimage saw the Ladder onely in a Vision.

So wee see Christ here in our pilgrimage but in a glasse, as it were, darkly and in part, 1 Cor. 13.

5. The Lord stood above it, and made his promise of *Canaan* to *Iacob*, ver. 13.

So in Christ, & through him, are the Lords promises of heaven, made and ratified to us, Ioh. 2. 1.

6. In the place which was the House of God, and gate of Heaven, was the Ladder seen, *verse* 19.

So in Christs Church (which is the foresaid truely) through Faith can wee onely get a spirituall sight of Christ.

7. At

7. At the foot of this Ladder, *Iacob* did repose and sleep.

Shadowing the rest and peace of conscience, which the godly have under the shadow of Christs intercession.

Tha Disparitie.

IT was a Ladder whereon to climb, but not giving strength to that effect: but Christ Iesus, that blessed Ladder, is both. That Ladder at *Iacobs* awaking vanished, and begat fear by the Vision thereof: but Christ Iesus, at our awaking in the Resurrection, shall more cleerly appear, whose sight by Faith here expels fear, and begets confident ioy, and whose cleerer sight then shall beget far greater.

12. *Ioseph*, Gen. 37.

1. *Ioseph*, increasing or perfect.

So Christ increased in his humane body in strength, and in favour with God and Man, and still now increases in his mysticall body also, and onely he on earth was perfect.

2. *Ioſeph* was beſt beloved of his Father, *Gen.*37.3.

So was Chriſt declared to be that welbeloved Son, in whom the Father is well pleaſed, Mat.3.17.

So was Chriſt the firſt-born of the freely beloved Mary, *Luke* 1.28.

3. *Ioſeph* was the firſt-born of beloved *Rahel*, *Gen.*30.24.

4. He was hated of his brethren, the more for his heavenly revelations & words, that hee ſhould be exalted above them, *Ge.*37.4.

So was Chriſt of the Iewes, and the more, becauſe hee called himſelf the Son of God, Iohn 5. 18. Mat.27.

5. All the ſheaves of the field, with Sun, Moon and Stars worſhiped *Ioſeph*, ver.7.

So at the Name of Ieſus, all things in Heaven and earth ſhall bow the knee, and him both heaven & earth muſt adore, Eyheſ.1.20. 1 Cor. 15. Phil.2.10.

6. *Ioſeph* is ſent by his Father to viſit his Brethren in the Wilderneſſe, *verſe* 13.

So was Chriſt ſent to viſit mankindet in the world, who were ſtraying in ſin, Mat.9.15.

7. Hum-

7. Humbly walking on foot, and alone under-going this meſſage willingly, with great travell, he ceaſes not till he have found them in *Dothan*, which is, *Defection*, ver. 17.

So Chriſt Ieſus, in the ſhape of a ſervant willingly alone untertaking the office of a Saviour, ſeeketh out his Brethren the loſt ſheep of the Iewes and Gentiles, and findes them both in defection of life and doctrine, 1 Ioh. 3. 10. Mat. 5. Rom. 2.

8. Yet *Ioſeph* comes neer, his Brethren conſpire againſt him, and called him a dreamer, *verſe* 19.

So Chriſt was ſcarce born, when Herod *conſpired for his life, and ſcarce entred in his function, when the Scribes and Phariſes laid ſnares for him, and called him a ſeducer*, Ioh. 8.

9. *Ioſeph* is ſtript naked, and caſt into a pit, and ſold for 20. pieces of ſilver to the *Idumeans* by his own brethren, *verſe* 24.

So was Chriſt ſtript of his garments, and caſt into the pit of death and the grave, after hee had been ſold for thirty pieces of ſilver to the Scribes and Phariſes by one of his own Diſciples, Mat. 26.

10. *Ioſeph* was carried down to *Egypt* in his child-hood, *verſe* 28.

So was Chriſt Ieſus in his infancie, Mat. 2.

11. *Ioſeph* was tempted to carnal whoredome in ſolitarineſs, & overcame, *Gen.* 39.

So was Chriſt unto Spirituall in the wilderneſs, when Satan ſaid, Fall down and worſhip mee, and overcame likewiſe, Mat. 4.

12. *Ioſeph* was a beautifull perſonage, *verſe* 6.

So was Chriſt both inwardly and outwardly.

13. Hee was falſely accuſed, condemned, and put in priſon, where *Pharaohs* Baker and Butler were alſo put, *ver.* 20.

So was Chriſt accuſed falſely, condemned uniuſtly, and crucified cruelly between two Malefactors, and put in the Priſon of the grave, where godly and wicked remain, till they come out to divers Iudgements, Mat. 27.

14. Hee was made Governour over the Priſon, *verſe* 21.

So is Chriſt Lord and victor over death and the grave, Hoſ. 13.

15. He

15. Hee comforted the Butler in the Priſon, aſſuring him of life and preferment, *Gen.*40.13.

So did CHRIST *the Thief upon the Croſſe bound with him; aſſuring him, that that night hee ſhould be with him in Paradiſe*, Luke 23.

16. *Ioſeph* beeing brought out of the Priſon, was exalted next unto *Pharaoh* the King, *Gen.*41.40.

So Chriſt having riſen from the grave, was exalted next unto the Father, Pſal. 110.

17. *Ioſeph* was declared to bee one, like to whom none was in underſtanding and wiſedome, in whom Gods Spirit was ſo, *verſe* 38.

So was Chriſt matchleſſe in wiſedome, to whom GOD *meaſured not his Spirit*, Mar. 4.

18. *Ioſeph* is ſet over the whole Land, and over the Kings houſe, *verſe* 40.

So is Chriſt Lord of the whole earth; but chiefly of his Church, Zach. 14.9.

19. *Ioſephs* name is called *Zaphnapaaneah*, that is, the expounder of ſecrets, and in the Egyptian tongue, a Saver of the World, *verſe* 45.

So is Chriſt this truely, the manifeſter of heavenly myſteries, who hath the Key of David, *and the bleſſed Saviour of mankinde*, 1 Cor. 10. 30.

20. *Ioſeph* was richly attired in his preferment, *verſe* 42.

So is Chriſt, in that higheſt exaltation of his, with glory about all things, Ioh. 3. 35.

21. A fore-runner cryed to the people to kneel down before *Ioſeph*, ver. 43.

So the Baptiſt cryed to prepare the way before Ieſus, Mar. 1.

22. A Virgin was given in Wife unto *Ioſeph* by the King, *verſe* 45.

So are the godly given to Ieſus by his Father, to be his Church, Col. 1. 18.

23. *Ioſeph* was thirtie yeeres old, when hee was preferred by *Pharaoh* to his Office, *verſe* 46.

So was Chriſt of that ſame age, when hee entred to his Calling, Mat. 3.

24. *Ph-*

24. *Pharaoh* then directed his people to *Ioſeph*, ver. 55.

So *did the Father the godly to Chriſt, ſaying,* Hear him, *Mat.* 3.17.

25. *Ioſeph* with *Pharaohs* garner feedeth all *Egypt*, and other Nations, *verſe* 57.

So with the Word of GOD, *penned by his Spirits inſpiration*, Chriſt *feedeth Iew and Gentile*, Ioh.6.

26. *Ioſephs* Brethren at laſt come for food, and reverence him, *Gen.* 42.

So ſhall the Iewes at laſt, (albeit long lingering) come to the profeſſion of Chriſt, and adore him, Zach.12.10.

27. He knowes his brethren firſt, before they knew him, *ver.* 8.

So doth Chriſt love us firſt, and find us out, before we can love, know, or finde him, 1.Ioh.4.19.

28. He ſpoke unto them long by midmen, before cleerly he revealed himſelf unto them, *verſe* 23.

So doth he ſpeak to us by the miniſterie of the Goſpel here, before he manifeſt himſelf cleerly unto our ſoules in glory hereafter & manifeſted himſelf by obſcure Prophecies, before hee uttered himſelf by his own lively voice, Heb. 1.

29. Untill

29. Vntill *Ioſeph* told them, that hee was their Brother, they did not know him, *verſe* 8.

So untill Chriſt diſcover himſelf unto our ſoules, we cannrt diſcern him, Ioh. 1.

30. At firſt he was ſtrange and rough unto them, to make them remember their fault: but in the mean while he gave them food without money, and afterwards comforted them, *ver.* 7.

So at the firſt doth Chriſt by touch of conſcience, without feeling of aſſurance of mercy at an inſtant, humble us: but in the mean time he in love gives us ſecret grace freely, that wee deſpair not, til we get the feeling of ſolid comfort, 2 Cor. 1. 3.

31. *Ioſeph* accepteth of their ſmall gifts, albeit hee had no need of them, *Gen.* 43. 15.

So doth our Saviour of our Spirituall and charitable offlerings, Phil. 4. 18.

32. They are waſhed in his houſe, & ſet at his Table, *verſe* 33.

So are the true brethren of Chriſt made clean by the water of the Spirit, & fed at his Table, Epheſ. 5. 26.

33. No

33. No acceptation without *Benjamin*, *Gen.*42.34. that was born with ſorrow.

34. *He* firſt manifeſteth himſelf unto his Brethren, before to the Egyptians, that he was *Ioſeph*, Gen.55.3.

35. It was not his Brethrens malice ſo much, as GOD that ſent him to Egypt, to ſave the Family of Iſrael alive by a great deliverance, *verſe* 5.

36. *Ioſeph* recommends concord and love to his Brethren in the way, ſeeing he forgave them: and gives them victuals and Chariots for the journey, *verſe* 24.

So no acceptation before God of us, but by Faith & Repentance, Epheſ.2.8.

So Chriſt revealed himſelf firſt unto the Iewes, that he was the Meſſiah, before hee turned to the Gentiles, Mat.10.3.

So neither was it the malice of the Iewes that crucified Chriſt, ſo much as the Lords Decree, that it ſhould be ſo for the ſalvation of his Church, Rom.3.25.

So doth Chriſt recommend love amongſt his members: and ſeeing he hath pardoned us, that we mutually forgive one another, & hath given us the means of his Word and Sacraments, to further us in the way of our ſalvation, Ioh.15.

37. They

37. They shew by word & by his gifts unto their Father, that *Ioseph* was alive, *verse* 27.

38. The words of *Ioseph* reported by his Brethren, were confirmed by the sight of the Chariots unto *Iacob*.

39. The LORDS promise of protection, the desire to see *Ioseph*, and the hunger in the Land, ioyned all together, moved *Iacob* the more quickly and gladly to remove, *Gen.* 46.

40. *Ioseph* went out, and met his Brethren, *Gen.* 46. 26.

So should wee by our profession, and the graces of the Spirit shining in our lives, that Iesus is living in us, 2 Cor. 5. 15.

So are the promises of Iesus uttered by his Ministers, ratified and sealed unto his people by the blessed Sacraments, Mat. 28. 19. *which are the chariots of grace to all true Beleevers.*

So Gods promise of convoy by his Angels, the desire to bee with Christ, and the scarcitie of goodnesse here, moves the godly more willingly to depart, Phil. 1. 23.

So doth Iesus obviat all those that come unto him, Luke 15. *by his grace here, and Angels hereafter.*

41. Pha-

41. *Pharaoh* and his Court reioyced at their Comming, *Gen.*47.

So doth the Lord and the Angels of Heaven reioyce at the converſion of ſinners, Luke 15.8.

42. Hee goeth to *Pharaoh*, and ſpeaked for them, and inſtructeth them how to ſpeak before *Pharaoh*, Gen.46.31.

So doth Chriſt intercede for us at the Fathers hands, and inſtructeth us how to pray to him, Mat. 6. Heb. 5. Rom. 8.

43. Hee placed them in pleaſant *Goſhen*, there, while thence they ſhould goe to fruitfull *Canaan* thereafter, *Gen.* 47.11.

So Chriſt places his own in the eſtate of Grace here, while they bee transplanted into the eſtate of glory, and of his triumphant Church hereafter, John 17.24.

44. *Iacobs* Petition concerning *Ioſeph*, when they met, was, Now let mee dye in peace, ſeeing I have ſeen thy face, *Gen.* 46.30.

So was old Simeons, *concerning Chriſt: Now let thy ſervant depart in Peace, ſeeing I have ſeen the ſalvation of the* Lord, Luke 2.

45. *Io-*

45. *Ioſeph* brought his two ſons to bee bleſſed of his Father, *Gen.*48.

So hath Chriſt brought his Choſen of the Iew and Gentile, a new way to bee bleſſed of his Father, Heb. 10.20.

46. *Iacob* willeth that his name be named on *Ioſephs* ſons, and that they be accounted as his, *Genſ.*48.16.

Even ſo hath the Lord adopted us to be his ſons through Chriſt, & willed that his name likewiſe be called upon by us. ſaying, Abba, Father, Rom.8.

47. *Ioſeph* buried his Father ſolemnly, *Gen.*50.

So did Chriſt the ſhadowiſh types that went before him perfectly, Iohn 19.30.

48. While *Ioſeph* lived, *Iſrael* did not ſo increaſe.

So while Chriſt ſuffered, the Church did not ſo flouriſh, Euſeb. Hiſt.

49. *Iſrael* was afflicted after *Ioſephs* death, while at laſt the Lord delivered them.

So was the Church under the ten Perſecutions after Chriſts death til the Lord at laſt did ſettle the ſame in peace; Euſeb.

The

The Diſparitie.

Ioſeph accuſed his Brethren unto his Father, and brought him their evill ſaying, *Gen.* 37. 2. But Chriſt Ieſus excuſeth his brethren, covering their faults, and intercedeth for them.

13. *Moſes.*

1. *Moſes*, drawn, or taken out.

So was Chriſt drawn out of the waters of many afflictions, to be conſecrated our Saviour, and taken out of the race of mankind, to be that Bleſſed Seed. Gen. 4. 15.

2. *He* was meanly born, *Exod.* 2. 1.

So was Chriſt of a pure Virgin, Mat. 1.

3. *Hee* was immediatly after his birth perſecuted by the cruelty of *Pharaoh*, ver. 3.

Even ſo was Chriſt, *by the crueltie of* Herod, *Mat.* 2.

4. *His* cradle was an Arke dawbed with ſlime and Pitch.

So was Chriſts firſt cradle, an uncleanly crib, Luke 2.

5. *He*

5. Hee was wonderfully preserved by her whose son hee was called, *verse* 9.

So was Christ by Ioseph (*being admonished in a dream*) *whose Son hee was reputed*, Mat. 2.

6. Hee left *Pharaohs* Court, to bee a Deliverer of his People, & to suffer with them, *verse* 15.

So did Christ the Court of Heaven, to deliver his Chosen, and both to suffer for, and with them, Esay 53.

7. He was a Shepherd, and his Wife black, but fruitfull, *verse* 21.

So is Christ the Shepheard of our soules, & his Church black, but comely, and fruitfull in godlinesse, 1. Pet. 2. Cant. 2.

8. *Moses* was sent to deliver *Israel* out of *Pharaohs* bondage, *Exod.* 3. 10.

So is the Messiah, that sent of God, to deliver his Church from Satan, sin and damnation, 1 Cor. 15. 57.

9. Hee was meek above all men: but wrathfull at the erection of the golden Calf, *Exod.* 31.

So was Christ meeknesse it self, but full of zealous anger, at the abusing of Gods House, Mar. 11.

10. He

10. He was faithfull in all Gods houſe, *Heb.*3.2.

So was Chriſt Ieſus: but in a more excellent manner, as a Son, and not as a ſervant, Heb.3.3.

11. At his comming to deliver *Iſrael*, *Pharaoh* raged and oppreſſed them the more, *Exod.*5.

So did Satan and his inſtruments rage the more at the comming of Chriſt to redeem mankinde: and ſtill rageth the more that his kingdome is neer an end, 1 Pet.5.8.

12. The Egyptians miſ-regarded his meſſage, *Exod.*7.

So did the wicked Scribes Chriſts ſpeeches: and ſtill as yet the ungodly contemn his Word, Mat.7.6.

13. *Iſrael* was baptized in their delivery from *Pharaoh* unto *Moſes*, in the Cloud, and in the Sea, 1.*Cor.* 10.

Typing how the Church of God in their deliverie from Satan, ſin and death, by Chriſt Ieſus, ſhould be baptized unto him, and by him, in the Red Sea of his precious blond, 1 Cor.12. 13.

14. *Moſes* inſtituted the Paſſeover, &

So did Chriſt the Lords Supper, and delivered his

delivered *Iſrael* by his Rod through the red Sea, *Exod.* 12.

15. Hee ſweetned *Marah* unto the people, by the Tree he did caſt in, *Exodus* 15.25.

16. While hee prayed with his hands up, *Iſrael* overcame their enemies, and at his mediation Gods wrath was appeaſed, *Numb.* 14. *Exod.* 17.

17. The Law was given by *Moſes*, and exhibited by wonders, *Exod.* 20.

18. *Moſes* faſted forty dayes, before he gave the Law on *Sinai*, Exod. 19.

Church by his Croſſe through his bloud, Matth. 26. 1 Ioh. 2.

So hath Chriſt our afflictions, by the Croſſe that he did bear, Heb. 2. 10.

So by the interceſſion of Chriſt, grace is given us to overcome our ſpirituall enemies, and Gods wrath is altogether quenched, Heb. 8. 6.

So is the Goſpell by Chriſt, and confirmed by miracles, Ioh. 1.

So did Chriſt faſt ſo long in the wilderneſſe, before he began to preach the Goſpell in Iudea, *Mat.* 4.

19. God

19. God was more cleerly manifeſted to him, than any other in *Iſrael*, Exod. 33.11.

So was the Lord more cleerly ſeen by Chriſt, than by any creature, Ioh. 1.18.

20. *He* was in a ſort transfigured in face on *Sinai*, when he ſhined ſo before the people, that they could not behold him unveiled, *Exod.* 34.33.

So was Chriſt transfigured wholly on Tabor, *when his body and garments ſhined to his Diſciples, that they were raviſhed, and wiſt not what they ſaid*, Mat. 17.

21. Many of the people were deſtroyed with *Korah*, for offending againſt him, for murmuring and inſurrection, *Numb.* 16.

So were moſt of the Iewes by Titus, *for treſpaſſing ſo againſt our Savior in crucifying him*, Ioſephus *Hiſtory*.

22. He dyed willingly upon Mount *Abarim*, and left *Ioſhuah* to ſupply his room. *Deut.* 34.5.

So did Chriſt upon Mount Golgotha, *and having aſcended, ſent his Spirit to ſupply his room*, Act. 2.

21. His grave was never found: for he roſe again, as is apparent by his apparition on *Tabor*, with *Elias*, talking with Chriſt, *Deut.* 34. 6. *Matt.* 17.

So likewiſe did Chriſt Ieſus riſe the third day, not being found of them that ſought him in the grave, Mat. 28.

24. He led *Iſrael* to *Canaan*, Deut. 32.

So doth Chriſt lead his Church to Heaven, Iohn 14. 6.

25. He was King, Prophet, and Mediatour of the people.

Typing ſo Chriſt Jeſus in all theſe his Offices, Heb. 9. 13.

26. He appointed the Tabernacle, and ſervice thereof, as the LORD commanded him, and according to the patern, *Exod.* 25. 40.

So hath Chriſt appointed the worſhip of his Father, in the Miniſterie and Governement of his Church, according to the Word.

The

The Diſparitie.

MOSES was moſt unwilling to undergoe that calling of Deliverance of *Iſrael*: But Chriſt moſt willingly undertook the Deliverance of his Church. *Moſes* hands alſo were wearied in holding up; therefore fell down, till *Aaron* and *Hur* ſtayed them up: But the hands of our bleſſed Mediator are never weary to intercede for his people. *Moſes* ſaw not God face to face: but he that proceeded out of the boſom of the Father, did ſee him cleerly, even Chriſt, that is the ingraven Character of the Father. Alſo *Moſes* led the people onely into the ſight of *Canaan*, and unto the borders thereof, but gave them not poſſeſſion therein: But our Mediator and Meſſiah hath purchaſed the ſame unto his Choſen; and hath gone before to prepare a place for us in that celeſtial *Canaan*, that we may poſſeſſe the ſame peaceably, after the day of our diſſolution.

Of holy times in generall.

AS there were amongſt the Iewes in that Levitical and Typical Law of theirs, holy Perſons, holy Things, holy Places; ſo were there holy Times, which were either Dayes, Moons, Seaſons, or Years, calling to memory ſpeciall benefits, & therewith pointing at more higher myſteries.

1. DAyes, were the Sabbath, which was holy.

Which did call to mind the benefit of our Creation, for which we ſhould be thankfull: and did therewith ſignifie that eternall reſt of Gods Choſen, which they ſhould enjoy, Rev. 14. 13.

2. Moons: Such was the New Moon, which was holy.

Which did put in mind the Lords Gubernation of all things, as from whom all alterations and changes doe come: and therefore teacheth us to rely on his providence, Pſalm 23. 1.

3. Seaſons

3. Seaſons: which were three.

1. The Paſſeover.
2. The Pentecoſt.
3. The Feaſt of Tabernacles, or Tents.

Typing and teaching the benefit of our Redemption, as ſhall be hereafter more fully declared.

Remembring us thereby, to aknoweldge the benefit of our Sanctification by the holy Ghoſt.

To make us mindfull (as well as the Iewes) of our Protection: who are dayly preſerved, as the Iſraelites in Tents were in the Wilderneſſe.

4. Years: which was every ſeventh yeer: but in ſpeciall that great *Iubile* after a Sabbath of ſeven yeers.

To remember us of that full freedom and joy, in that great Day of the glorifying of Gods Saints. So that beeing Created, Governed, Redeemed, and Preſerved here: by the ſame God we ſhall be Glorified hereafter.

The Passeover, Exod. 12. 2 Cor. 5. 7.

1. IT was called the Passeover; because the destroying Angell passed over all their houses, whose door-posts were striked with the bloud thereof, & wherein the same was eaten, *Exod.* 12. 27.

So is Christ called; because Gods wrath passes over all them, whose souls are sprinkled with his bloud, and truly by Faith feed upon him, 1 Cor. 5. 7.

2. It was killed, before *Israel* was delivered, *Exod.* 12. 6.

So Christ behoved to suffer, before we could be redeemed, Act. 17. 2.

3. It was killed, before *Moses* Law, or *Aarons* Sacrifices were injoned.

To shew, that by none of them, but by the true Passeover, that Lamb of God killed from the beginning, deliverance comes to mankind, Rom. 3. Heb. 9.

4. It

4. It was killed, & to be killed yearly the firſt Moneth of the year, *ver.* 2. when the day lengthening, and the Sun aſcending, each thing beginneth to revive.

5. It was ſlain the 14. day, which was the fourth day after the ſeparation thereof, *v.* 6. which was then full Moon: ſhadowing, that then Chriſt ſhould ſuffer, when the fulneſs of ceremonial light was in him accompliſhed, and in his death to make a full period, ever thereafter to decay and vaniſh.

To ſhew, that by the true Paſſeover, not onely is our time, and all other things ſanctified: but alſo that we ſhould in recent remembrance of that benefit of our Redemption, all our dayes and years be thankfull to our gracious Redeemer, Epheſ. 5. 4. 20. *and that by his death, true life and reviving came unto mankind.*

To ſhew firſt, that inſtantly after his Birth, our Paſſeover ſhould not be ſacrifiſed, till the appointed hour: and ſecondly, that as thereby they were taught to prepare themſelves to the eating thereof; ſo ſhould we to the eating of our Lamb by true Faith and Repentance, 1 Cor. 11.

6. In

6. In the evening the Passeover was killed, *Ibid.*

Shewing thereby, that in the latter time Christ should suffer: and as at night there is darknes & all are at rest: So when all mankind was sitting in darknesse of mind and life, and all the world at a generall outward rest of peace, then should our Saviour come and suffer. As also the killing thereof at even did shew how as at even the Sun goes too: so it was the Sun of righteousnesse that was to suffer and dye, and at his Passion, what universall darknesse should be upon the whole earth, Luke 23.44.

7. At night also the Passeover was eaten, *verse* 8.

Prefiguring so unto us how our true Paschal Lamb should be eaten by us, in mysterio scilicet, accenso alio lumine quam naturali.

8. It was eaten in *Goshen, Israel* being in *Egypt*, and in *Ierusalem*, they being in *Canaan*: both places of the Churches abode.

To shew, that in his true Church onely is our true Paschal to bee found, and profitably fed upon, Col. 1.18.

9. It

9. It was (more particulaly) eaten in the Family, *each houſe a Lamb*, ver. 3.

Shewing, that with unity in faith & love, as all of one family, we muſt eat of our true Paſſeover, & that they are but few who truly feed and are partakers of this Lamb, Mat. 7. 13.

10. The houſe muſt be prepared.

To warn us ſo to prepare our hearts, 1 Cor. 11.

11. If the houſe be too little, the neighbours muſt bee aſſumed, yea, the ſtranger, ſo be he be circumciſed, *verſe* 4.

To ſignifie firſt the ſuperabundant vertue of Chriſts death: for the houſe may be too little for the Lamb, but not the Lamb for a houſe: as likewiſe, the ſweet Communion of Saints in love, the joyfull Vocation alſo of the neighbour Gentiles, and admiſſion to the fellowſhip of faith, being inwardly circumciſed, and at laſt, to condemn the privat giving of the Sacraments to one or two onely.

12. The Paſſeover was to be taken of the Lambs, *verſe* 5.

To ſhew that our Saviour ſhould bee innocent in life, meek and patient in death, and profitable alway, Iſai. 53.

13. Or it was to be taken of the Kids, *Ib.*

To ſhew, albeit our Saviour was ſinleſſe himſelf.

And

And in the general, the taking of it from among the flock, did signifie the separation of Christ from sinners.

14. It must bee without any blemish, *ibid.*

14. *He* must be a Male, *ibid.*

16. *He* must bee a year old, *ibid.*

yet he should come of the race of sinners: (as the Kid comes of the Goat) as also, that in wrong reputation, & true imputation, being made sin for us, he should be as a Kid or a Goat, 2Cor.5.21, Isai. 53.4.

Shadowing thereby the perfection and innocencie of Christ, Psal.40.7.

Noting thereby the excellencie of strength and dignity (most proper to that Sex) which should be in Christ, Hos.1.11.

Signifying the experience that Christ should have of our miseries, whereof even a dayes continuance yeelds sufficient proof. As also: that perfection of Christ in likesort, and that in fulnesse of time he should come & suffer (a year being a perfect revolution of the suns full course,) Heb.4.15.5.2.

17. It must bee set apart awhile, *ver.6.*

Teaching thereby preparation, & due meditation of the Lords great work of our deliverie, 1 Cor.11. Psal.103.

18. It

18. It was then killed, & that by *Iſrael*, Ibid.

So Chriſt behooved to dye, ere comfort could flow to us of appeaſing Gods wrath, and ſatisfying his juſtice, the merit of whoſe death redounds to his choſen Church onely, Iſaiah 59.20.

19. The bloud was be-ſprinkled on the Lintell and door-poſts, that the Angell ſeeing the ſame might paſſe by, *verſe* 7.

Signifying, that by Chriſts bloud applied, the wrath of God is made to paſſe by us: and where Chriſt the Lamb is inwardly in the houſe of the Soul, the ſprinkling of Chriſts bloud will be ſeen by ſanctification outwardly in the practice of the life, 1 Cor. 1.30.

Note alſo, that the aſperſion of this bloud by *Hyſop* (which is a purging Herb) doth give us to underſtand the three-fold vertue of Chriſts bloud. Firſt at it is a ranſom to

Alſo the ſprinkling of the bloud upon the door-poſts, noted, how going in and out, ever we ſhould remember Chriſts death, and not be aſhamed of the profeſſion of his Croſſe: And that by Baptiſm our ſoules muſt firſt be

Gods

Gods juſtice: and ſecondly, preſerveth from the deſtroyer of Gods wrath: ſo thirdly, it purgeth alſo the polluted ſoul.

ſprinkled with his bloud, before wee can look for to be partakers truly of his bodie, 1 Cor. 12. 13.

20. The Lamb muſt be roſt with fire, and that wholly, or all of it, *verſe* 8.

Signifying thereby the agony of Chriſt in the Garden, and the wrath of his Father which he did endure both in ſoul and body, Mat. 26.

21. It muſt not be eaten raw, *verſe* 9.

Noting, that we ſhould not unpreparedly receive, nor groſſely conceive of Chriſt in the Sacrament, Ioh. 6. 1 Cor. 11.

22. It muſt not be ſodden with water.

Shewing, that to his Inſtitution wee muſt not joyn our inventions (adding altering or impairing) nor to the merit of his all-ſufficient ſacrifice, the proud merit of our menſtruous righteouſneſſe, Iſai. 57. 12.

23. It muſt be eaten all, & that with unleavened bread, *v.* 8.

To ſhew, that nothing in Chriſt is unprofitable, or to be rejected, and that to the true participation of him, we muſt eſchew corruption of doctrine of manners, and malice, 2 Cor. 5.

24. With

24. With ſowr herbs alſo the Paſſeover muſt be eaten.

Signifying thereby, that with repentance we muſt eat our Paſſeover, *in remembrance of our bitter and ſowr eſtate of ſinnes ſlaverie, wherein we were captivate, and of the bitter Paſſion of Chriſt, whoſe teeth were ſet on edge when we had eaten the ſowr Grapes,* Iſai. 53. 4. 9.

25. They behooved to eat the Paſſeover, their loins being girded, their ſtaves in their hands and their ſhoos on their feete *verſe* 11.

To ſhew how we ſhould eat our Paſſeover, like pilgrims, to wit, not looking for a permanent City here: our loyns girded with verity, & the preparation of the Goſpel on our feet, the ſtaff of Gods Word in our hands, and with alacritie and readineſſe making forward to our heavenly manſion, Phil. 3. 13.

26. They behooved likewiſe to eat the ſame in haſte, as not doubting of the ſpeedy work of their deliverie, & as ready waiters when they

To ſignifie likewiſe in Faith and readneſſe to come when Ieſus calls, & with the affections of Fear and Love, (which are the two uſuall cauſes of haſt) deſirouſly and boldly we

ſhould

ſhould bee called out of doors.

27. Nothing was to be reſerved till to morrow of the Lamb, *verſe* 10.

28. If any remain thereof overnight, the ſame muſt bee burnt with fire, *verſe* 10.

29. No uncircumciſed perſon might eat of the Paſſeover.

30. The bones thereof might not be broken.

ſhould eat our Paſſeover, 1 Cor. 1.

Noting thereby the fulneſſe of theirs and our deliverance: nor that we ſhould reſerve our ſin to live in awhile, keeping up, as it were a part of Chriſts death for it. Popiſh reſervation alſo of the Hoſt is condemned hereby.

Teaching to avoid prophanation of holy things hereby: Hoc pacto etiam compellens accerſere egenos (*ſaith a Father*) *This burning is apiſhly imitated in the Popiſh Hoſt.*

So no unſanctified perſon can be truly partaker of Chriſt Ieſus, Mat. 22.

Typing hereby in Chriſts ſuffering, how not a bove of him ſhould be broken, as was foretold, Ioh. 19. 36.

31. None

13. None might goe out of door that night.

Perſeverence in Chriſts Family or Church; & in the boſome thereof, being pointed at hereby, not going out in Affection to the world again, Rev. 2. 10.

23. One Law ſhall be for all (ſaith the Lord) *verſe* 49.

Shewing thereby, whereby the Church of Chriſt is governed, and that with God there is no exception of perſons, Act. 10. 34.

33. It was to be obſerved, with the word of inſtruction, to be joyned thereto, *verſe* 26, 27.

So is the Sacrament to be celebrate with the word of inſtitution, and exhortation to be added thereto likewiſe, as the Seal and Charter going together, 1 Cor. 11.

Laſt, in that the bloud of the Lamb was firſt ſprinkled, and then it ſelf prepared and eaten.

It ſhewes that firſt Chriſt was made a ſacrifice to God, and then a Sacrament to us.

The Disparity.

THe Jewish Passover did feed the body: but our Passover Christ doth feed the soul. It was a sign of their deliverance: but Christ is the very worker of our deliverance. There were many Lambs eaten in the whole camp, all called the Passeover; because they pointed at one alone who should be the true Passeover, and who alone sufficeth the whole number of his faithfull. The Lamb being eaten, nothing therof did remain: but Christ being fed upon, is no whit impaired, but remaineth as perpetual nourishment to his own Chosen.

15. *Aaron.*

1. AAron, a Teacher, or the mountain of fortitude.

So is Christ the true Teacher of his Church, and exalted Mountain of invincible strength, Mat. 10. 21.

2. He

2. He was *Moſes* mouth to the people, *Exod.* 4. 30.

So was Chriſt his Fathers mouth to the world, in declaring his will, Jo. 1.

3. He was the bleſſer of the people, *Levit.* 9. 22.

So is Chriſt the true bleſſer of his people and Church, Gen. 12. 3.

4. He was the high Prieſt of the Lord, *Levit.* 8.

And ſo was Chriſt that only true High-Prieſt of his faithfull, Heb. 9.

5. He dyed on the top of Mount *Hor*, called *Moſera*, Numb. 20.

So Chriſt dyed on the top of Mount Golgotha, *Luke* 23.

The Diſparity.

Aaron died in the wilderneſs for his own offence, for diſobeying the Lord at the waters of *Meribah*: but Chriſt Jeſus our High-Prieſt died in the world, for our offences & manifold diſobedience imputed to him, and undertaken by him. Alſo *Aaron* brought not the people into *Canaan*, neither entred there himſelf: but our High-Prieſt

hath both entred himſelf into that heavenly *Canaan*, and bringeth the members of his true Church there alſo.

The High-Prieſt, Exod. 28.

1. HE was taken of men, but behoved not to have any blemiſh, *Levit* 22. 17.

So was Chriſt of the race of mankind according to the fleſh: but was altogether ſinleſſe, Heb. 7.

2. *He* aſſumed not this honour to himſelf, but it was given him of God.

So neither did Chriſt, but it was given him of the Father, Heb. 5. 5.

3. He was waſhed with water, and anointed with the holy oyl, *Exod.* 29. 7. *Levit.* 16. 4.

To note that immaculate ſanctitie that ſhould be in Chriſt, and that he ſhould bee annointed with the oyl of gladneſſe above his fellowes, Iſai. 61. 2.

4. *His* fleſh and loynes were covered with clean linnen, *Exod.* 28. 42.

So was Chriſts Humanitie cloathed with true holineſſe, Iſai. 53.

5. *He*

5. He was cloathed glorioufly. *Ex.* 28. 2.

So was Chriſt with perfect righteouſneſſe, and the Majeſtie of his Deitie.

6. He had a holy crown upon his head, *Exod.* 29. 6.

Signifying thereby the Deitie of Chriſt (which as a circle hath neither beginning nor end) and the royall dignitie wherewith he is crowned King of his Choſen, Ier. 23. 5.

7. He had an ingraven plate with *Holineſſe unto the Lord* on his forehead, *Ex.* 28. 36.

Noting the interceſſorie oblation of the perfection of his Holineſs, whereby our imperfect righteouſnes is at the Fathers hands accepted, Heb. 8.

8. The colours of the embroidering of his garments beeing Blue, Purple, Skarlet, and White, *Exodus* 28. 6.

Signified the truth of his Prophetical Office, the Majeſtie of his Royal, the perfection of his Prieſtly, and his ſincere ſanctitie in execution of all, with all other his reſplendent grace brautifying his bleſſed perſon, Heb. 10. Ioh. 18. Act. 7.

9. The edge of woven work about the Collar of the Robe of the Ephod, that it ſhould not tear, *ver.* 32.

Pointed at the ſpiritual ſtrength, and entire righteouſneſs of Chriſt, Heb. 7. 26.

10. He had *Urim* and *Thummim* upon his breaſt, *ver.* 30.

So had Chriſt *the perfection of true light, and perfect holineſs in his heart*, Ibid.

11. He bore the names of the Tribes of *Iſrael* upon his breaſt, when he went in before the Lord, *verſe* 29.

Typing the continual interceſsion of Chriſt *for his Church*, Heb. 7. 25.

12. Theſe names were ingraven in hard ſtones.

So are the Godly not lightly written, but indelebly graven in the memory and love of Chriſt, 1 Joh. 4.

13. Likewiſe he bore the names in two Onyx ſtones upon his ſhoulders, *Exodus* 28. 9.

So doth Chriſt *hear and upbear his own, by his ſecret power and grace even when his back ſeems turned upon them*, Ier. 8. *interceding for them*, Heb. 7.

14. The

14. The wreathed chain tyed to the rings of pure gold, wherewith the breſt-plate and Humeral was tyed, *verſe* 14.

Signified the perfect connexture of all heavenly vertues adorning Chriſts humanity: as alſo, that true faith, whereby we are girt unto him, Jer. 13.

15 The Bels and Pomegranates hanging about his veſture, whereby he was heard when he entered into the Sanctuarie and Holyeſt, *verſe* 33.

Shadowed his Proclaming of the joyfull Goſpel, and confirming the ſame by his holy works and miracles upon earth: as alſo typed his continual interceſſion for his Choſen in Heaven, Heb. 8.

16. His coſtly wrought Girdle, *ver.* 39.

Signified that truth and conſtancy whereby our High-Prieſt in his gracious promiſes of the Goſpel is perfectly girt about.

17. He alone entred into the *holyeſt* place, and that not without blood, to make atonement and

So hath Chriſt entered into the Heavens, there alone, and only to be our Mediator, through the merit of his precious blood ſhed and atonement once

intercession for the people, *Levit.16.*

18. *He* might not goe forth of the Sanctuarie to lament for the dead.

19. *His* Wife behooved to be a chaſt Virgin.

20. The Putting of the bloud of the ſolemne ſacrifice upon his right ear, thumb, and toe, *Exod.29.20.*

made for all, to procure good things, and appeaſe wrath for us, Heb.7.

Shadowing, that Chriſt now beeing aſcended and entered into the holy heavens, his beatitude now cannot be interrupted by any more ſufferings of miſery or dolour, Ibid.

So muſt Chriſts Church be as a Virgin, chaſte, and giving neither her love, nor his worſhip unto any other, Mat.25.

Did ſhew, that in Chriſt there is nothing but right and unblameable, and that it is his bloud, that ſhould make them bleſſed that ſhould ſit at his right hand. As alſo, the conſecrating of Chriſts whole perſon by his death and bloudſhed to be the Prince of our ſalvation, even as we ſhould likewiſe in all things by his bloud be conſecrate unto his holy obedience in all our ſenſes, actions, and walkings, Heb.7.

21. *His* garments

Even ſo doth the garment of the righteouſneſſe

remained

remained for ever, for his ſons to be cloathed withal, *Ex.* 29. 29.

of Chriſt abide for ever for to cloath his own children withal, in Iuſtication, unto Sanctification & glory, Eſay 61. 10.

(As for the linnen garments of the inferiour Prieſts, they ſignified that Holineſſe which the Miniſterie ought to be cloathed withal, ſet down by the Apoſtle 1 *Tim.* 3.)

The Diſparitie, Heb. 7.

THe Iewiſh *High*-prieſt was taken of the Tribe of *Levi*; but our High-Prieſt is ſprung of the Tribe of *Iudah*, not after the order of *Aaron*, but after the order of *Melchiſedech*. Wherefore the Prieſthood being thus changed, of neceſſitie there behooved to be a change of the Covenant. Againe, the Iewiſh *High*-Prieſt was made without an oath. For as much then as Chriſt is not made without an oath, by ſo much is he made ſurety of a better Covenant. Theirs was made after the Law of the carnal commandement:

dement: but our High-Prieſt is made after the power of endleſs life. Theirs needed a ſucceſſor; therefore they were many, becauſe they were mortal: but Ours, becauſe he endureth for ever, hath a Prieſthood which cannot paſs from one to another. Theirs behooved to offer up ſacrifice for his own ſins: but our High-prieſt is holy, harmleſs, undefiled & ſeparate from ſinners, without ſpot. Theirs did frequently offer up ſacrifice of beaſts, whoſe bloud could not purge: but our *High*-Prieſt hath once offered up an all-ſufficient ſacrifice, never to be reiterate, even himſelf to the father, whoſe bloud cleanſeth us from all our ſins. Theirs every year entered into the *Holyeſt* by the bloud of Bulls and Calves, which could not take away ſins: but our *High*-Prieſt, by his own bloud hath he once entred into the holy Place, & obtained eternal Redemption for us, by the veil of his fleſh peircing the higheſt heavens, to appear now in the ſight GOD for his Church, *Heb.* 9. 12.

17. The

17. *The Cloudy Pillar,* Exod. 14.

1. THE Cloudy Pillar was *Iſraels* guide, which they follow'd in their ſeveral campings frō Egypt to Canaan, *Num.* 9. 15, 16, 17, &c.

So is Chriſt our true guide, which we muſt follow in our journey to heaven, both in the precepts of his Word, and practice of his life, Mat. 11. 29.

2. It was in the ſhape of a Pillar.

So is Chriſt like a Pillar, firm, ſtable, and ſtreight, and with his ſtrength ſupporting all thoſe that rely upon him, Exod. 15. 2.

3. In going behind between the Camps of *Iſrael*, and the Egyptians, it was a defence unto them, *Ex.* 14. 19.

So is Chriſt not only a Director, but a Protector to his Church, from all their enemies, Pſal. 18. 1.

4. It was darkneſs to the Egyptians, but gave light unto them of Iſrael, *ver.* 20.

So is Chriſt ſalvation to the godly: but a ſtumbling block and ſtone of offence unto the wicked, Mat. 21. 44.

5. It

5. It was a Cloud by day, and a Fire by night to *Iſrael*, Ibid.

So is Chriſt a cooling refreſhment to his own, in the ſcorching day of temptation or trouble: and a comfortable Lamp of light to direct them in the time of this life, Ioh. 1.

6. It was a Fire, & a Cloud, yet both but one Pillar.

So Chriſt is God, and Man likewiſe, yet in both but one perſon, Eſa. 9. 6.

7. It was a fierie Pillar.

So is Chriſt not onely ſtrong as a Pillar for the defence and bearing up of his own, and as a fire illuminating, purging, comforting, and kindling Zeal in his Choſen ones: but alſo he is a fire, fearfully to conſume his enemies, as ſtuble before the flame, Pſal. 2.

8. In the fire, and in the Cloud, God was ſeen by *Iſrael* in the Wilderneſſe: but both ceaſed in *Canaan*.

So in the Word and in the Sacraments he is ſeen by his Church in the world: but both ſhall ceaſe in heaven.

The

The Diſparetie.

THe Cloud vaniſhed, and was no more ſeen, after they came to *Canaan*: but our bleſſed Pillar Chriſt Ieſus, when we enter, and come to that celeſtial *Canaan*, ſhall then more cleerly and conſtantly be ſeen than before, the foreſaid dimm ſight of him in Word and Sacraments ceaſing.

18. *The Rock*, Exod. 17.

1. IT was a Rock fixed and ſure.

So is Chriſt that ſure Rock & foundation, upon whom the godly build, and againſt which the blind wicked ones daſhing, bruiſe themſelves in pieces. To which alſo, his own do run, as to a ſtrong defence, and againſt which, the gates of hell it ſelf ſhall in no wiſe prevail, Mat. 16.

2. It had no outward delightfull ſhew in the Wilderneſs, but as a bare hard Rock.

So neither had Chriſt any outward form or beautie in the world, that we ſhould deſire him: but as a root out of a dry ground, was a man full of ſorrowes, and in hard diſtreſſe and povertie, Eſay 53. 2, 3.

3. It

3. It ſeemed wonderfull, & almoſt incredible even unto *Moſes*, that God would make the Rock to give water to ſuch a murmuring people.

4. It gave water abundantly unto the people, when they could get no other to quench their thirſt; ſo that, in reſpect of the running ſtreams thereof, it is ſaid to have followed them, 1 *Cor.* 10. & this water only ſufficiently refreſhed them all.

5. It was firſt ſtriken with *Moſes* Rod, before it yielded forth the waters for the people, *Exo.* 17. 6.

So likewiſe was it a wonderfull work of love, that the Lord ſhould make his own Son to ſhed his heart-bloud, for ſuch a rebellious generation as mankind: therefore Eſay 53. 1. *cries out*, Who will believe our report? So CHRIST *ſhed his blood abundantly, when nothing elſe could redeem us, nor quench the tormenting thirſt of an accuſing or grieved conſcience, and this bloud only is ſufficient to purge all our ſins perfectly*, Heb. 7.

So was Chriſt nailed on the Croſs, according to that, Curſed is every one that hangeth on a Tree, *our tranſgreſſions of the Law being laid upon him,*

him, before his precious bloud iſſued forth of his heart and wounds, to conſummate the redemption of his Church, Luke 23.

6. *Moſes* at that time debarred himſelf from *Canaan*, and led the people only unto the border thereof, delivering them to *Joſua*.

To ſhew, that Chriſt having ſuffered, by the Law here is no Juſtification, nor attaining unto heaven: but being imperfect and weak in it ſelf, is now but a pedagogy unto Chriſt Jeſus, Rom. 3. 20.

The Diſparitie.

ALl *Iſrael* promiſcuouſly did drink of the Rock; as well the murmurers, as the godly and patient ſort: but ſo ſhall not all in the viſible Church be partakers of the bloud of Chriſt; but they only who truly repent and believe.

19. *Manna*, Exod. 16. Joh. 6.

1. THe LORD gave the people *Manna* to ſatisfie their hunger, to teſti-

So the Lord ſent Chriſt into the world, to be made meet food for the hunger of our ſouls: to ſhew us, likewiſe his unmerited

fie

fie his bounty, power and providence, to tempt or try them in the Wilderneſſe, *Exod.* 16. 4.

2. Manna was little in quantitie, *verſe* 14.

3. It was white of colour, *verſe* 31.

4. It was round in ſhape.

5. It was ſweet, and taſted like freſh oyl or wafers, baked with honey, *Numb.* 11. 7.

6. It came down from heaven, *Iohn* 6.

7. The name thereof was *Man*, or *Manhu*: which is a portion, an admirable gift, or meat prepared, *Exod.* 16. 15.

mercy and kindneſſe; and poor and lowly he ſent him, to try who nothwithſtanding would beleeve in him, Eſay 53.

So was Chriſt little and contemptible in the eyes of the world in reputation, Ib.

So was Chriſt holy and ſanctified in nature, Pſal. 40. 8.

To note the perfectneſſe & entireneſſe of Chriſt in all heavenly graces, Heb. 7.

So is Chriſt moſt ſweet and pleaſant to all afflicted conſciences, by the recent and cheering conſolation of his bloudſhed and Spirit, Ioh. 16. 7.

So did Chriſt Ieſus, Ioh. 6.

So is Chriſt the portion of his Choſen, the admirable great gift of the Father, and prepared food for every hungring ſoul, Ioh. 6. 51.

8. It

8. It came down with the dew, & was gathered, *verſe* 14.

So Chriſt comes to us with the dew of grace, & thereby is applied.

9. It fell round about the Camp of *Iſrael*, and was ſufficient for all to gather thereof, and fell in no other place, *verſe* 13.

So Chriſt is converſant within the limits of his Church, and is the fulneſſe of grace to all who are true partakers of him, and no where elſe to be found, Rev. 1.

10. It was gathered by meaſure in the Wilderneſſe, & hee who gathered leaſt, had no lack, *ver.* 18.

So is Chriſts grace in this World given, but by meaſure, and he who hath the weakeſt faith, ſo it bee true, ſhall attain to the ſame ſalvation which he of a ſtronger doth, 2 Pet. 3. Luke 17. 6.

11. When it came, it made the people to admire, for they wiſt not what it was, *verſe* 15.

So when Chriſt came, many did wonder; yea, Herod, *and all Ieruſalem with him were troubled, and ſundry wiſt not what that myſtery of his Incarnation meant*, Mat. 2.

12. It was, as ſufficient for all, ſo common to all, and that freely.

So is Chriſt a free imparter of ſalvation to rich and poor, King and Begger, without reſpect of perſons, Act. 10. 34.

13. It was ground and baked, before it was meet food for the people, *verſe* 23.

So Chriſt behooved firſt divers waies to ſuffer, before he could be a meet Comforter and Saviour to his Church, Act. 17. 2.

14. It was gathered early, *verſe* 21.

So is Chriſt and his grace to be embraced ſpeedily & timouſly, Mat. 25.

15. It was daily gathered except on the Sabbath, *verſe* 23.

So for a further degree of grace dayly, we muſt alway labour here, while that eternall Sabbath of reſt come, when grace ſhall be perfect in glory hereafter, 2 Pet. 3. 18.

16. They went out of their Tents to gather it.

So muſt we goe out of the old man & love of the world, to participate of Chriſt, 2 Cor. 5.

17. To

17. To the breakers of Gods command, in keeping the ſame over-night, it turned into putrifaction to them, & ſtunk, *Numb.* 11.

So to the hearers of Chriſts Word, and contrarie practiſers unto the ſame, it becomes unto them the ſavour of death, James 1.

18. It ceaſed when they came to *Canaan*, Ioſ. 5. 12.

So ſhall the Word and Sacraments, when we come to the Kingdom of Heaven, and ſee Chriſt face to face, 1 Cor. 13.

19. Manna was kept & put in a golden pot before the Lord, to remain in the Holieſt for ever, *Exod.* 16. 13.

So Chriſt Ieſus glorified in his Humanity at the right hand of God in the heavens, abides for ever unto all ages of the faithfull, Heb. 7.

20. Manna was loathed by the wicked murmurers, on whom the LORDS wrath fell, *Numbers* 11. 6.

So is Chriſt Ieſus in his Word & Sacraments, by the carnal and ungodly, whom GOD *in his anger ſhall likewiſe deſtroy,* Jude 4.

21. Manna fed the natural life.

So doth Chriſt Ieſus the ſpiritual life.

The Diſparitie.

MAnna did feed onely the natural life: but Chriſt Ieſus is the food of the ſpiritual life. Again, Manna did corrupt and putrifie: but ſo cannot our ſpiritual Manna, who abideth for ever ſolid and ſweet comfort to every diſtreſſed conſcience. They injoyed it onely in the Wilderneſſe: but our chief and fulleſt injoying of our Manna, ſhall be in the celeſtiall *Canaan*. It was not to be found but at a ſet time, for it melted away when the Sun aroſe: but our Manna, Chriſt, is ever at all times to be found, both in proſperity and affliction, late and early, never diſapointing thoſe that truly ſeek him. Manna that was reſerved in the Holieſt, was ſpoiled and did periſh thereafter at the captivity: but our heavenly Manna, ſeated in higheſt glory, can never periſh nor ſuffer any violence.

20. *The*

20. *The Brazen Serpent,* Numb. 21.

1. NEither *Moſes* nor the Law could cure the people of the ſtinging of the fierie Serpents: but onely the the Brazen Serpent.

So neither the Law, nor any creature could cure mankind, and redeem them from the cruel power of Satan, but onely Chriſt Ieſus, Rom. 3.25.

2. After many had dyed for murmuring, then the Brazen, Serpent was ſet up *Num.* 21.6.

So after that all mankind through ſinne was ſubdued to death and condemnation, then Chriſt came for our recovery to be crucified, Eſay 53.

3. A Serpent ſtung, and a Serpent cured.

So Man (the firſt Adam) loſt mankind: and Man again (the ſecond Adam) redeemed mankind, Rom. 5.14.

4. Albeit it was called a Serpent, yet it was both without poiſon or ſting.

So albeit Chriſt was thought a ſinner (as other mē) yet was he both ſinleſſe and ſpotleſſe, Heb. 7.26.

5. It was made of brasse, and not of gold, *verse* 9.

So was Christ sent, not with outward glory, or worldly pompous shew: but base and humble in outward appearance, Isai. 53.2.

6. It was not forged by mans hand, or hammer, but in a mould, yet in the fire.

So Christ was not begotten by man: but conceived by the Holy Ghost to the likenesse of the Father, Luke 2.35.

7. It was not onely made, but before it cured, it was set up on high.

So Christ behoved not onely to be born: but also be crucified, before our Redemptiõ could be finished.

8. They were onely cured who looked upon the same.

So they only are redeemed from death, to eternall life, who onely by Faith eyes him, Isa. 46. 22. *beleeving in Christ, and that crucified.*

9. It was a wonderfull means of cure, and undeservedly devised of GOD, of meer pitie; yea, against the merit of these murmurers.

So is the death of the onely Son of God for rebellious mankind, an admirable work of unmerited mercy likewise, above our merit, without our merit, and against our merit, Ephes. 1.4.

10. Ye

10. Yet albeit it was inſtituted by God, and great miracles wrought at the preſence thereof: (the Lords inſtitution laſting, & right uſe being made thereof by the people in the Wilderneſſe) yet at laſt it being Idolatrouſly abuſed, was deſtroyed by that godly King *Hezechiah*, and called *Nehuſhtan*, or a maſſe of braſſe, 2 *King*. 18.

Shewing thereby how lawfull by the like example, and much more likewiſe, Images and other inventions of men, turning to an Idolatrous or ſuperſtitious abuſe, their abrogating is in a reformed Chriſtian Church.

The Diſparitie.

THe Brazen Serpent was deſtroyed (as is ſaid:) but our exalted Ieſus can never be deſtroyed. *It* retained not alway the vertue of curing: but our bleſſed Saviour doth ever retain the vertue and efficacie of ſaving.

21. *The Tabernacle*, Exod. 26.

1. IT had three places therein: the outward Court, wherin the brazen Laver, and brazen Altar ſtood.

Repreſenting the viſible Church, wherein is outward Baptiſm, and externall exerciſe of worſhip common to all the Called and Elect, Mat. 13.

Secondly, the *Holy* place, wherein was the Candleſtik, the table of Shew-bread, and the Altar of perfume.

Repreſenting the inviſible true Church, conſiſting of the Elect only, militant on earth wherein is the light of the Spirit by the Word, the true participation of Chriſt, the bread life, and the ſincere acceptable ſacrifie of true prayer and praiſe. Within this place enters only the Royall Prieſt-hood of God, Rom. 12. 1. 1 Pet. 2. 5.

Thirdly, *the Holieſt of all*, wherein was the Mercy-Seat, the glory of GOD between the Cherubims,

Repreſenting the triumphant Church in the heavens, wherein is ſeated Chriſt Ieſus in glory, the ſociety of the bleſſed Angels, and the praiſe of the

bims, and the golden Cenſor.

glorified ſpirits, with the continuall interceſſion of our Savior for his Saints on earth, Heb. 8.

2. The entry to the Holieſt, was by the *H*oly place, and to the *H*oly place, was by the utter Court.

So our entry to the heavens, is by being members of the inviſible Church, through faith in a good conſcience, and our entry to be members of the inviſible Church, is by aſſociating our ſelves to the viſible Church profeſſing the Word and Sacraments in the Primitive Apoſtolike ſincerity.

3. The fixed Pillars of the holy place.

Signifieth the Apoſtolike doctrines, in reſpect of the miniſtery whereof, the Church it ſelf is called the Pillar of Truth, 1 Tim. 3. 17.

4. The divers ornaments and inſtruments thereof.

Typeth the diverſity of ſpirituall gifts and functions in the Chriſtian Church, Rom. 12. 6

5. The ſeverall coverings thereof.

Doth note the Lords ſure protection of his Church by his power and Angels, Heb. 1. 14.

6. Gold

6. Gold within, and skins without.

Shadoweth the ſpiritual and inward glory of the Church, and her account before God, albeit contemptible to the world in outwards, Cant. 1. 4.

9. The Tabernacle and all the inſtruments thereof, yea the very Aſh-pans & Snuffers of the Candleſtick, muſt be made according to the pattern in the Mount, *Exod.* 25. 40. *Heb.* 8. 5.

Shewing thereby that the Church, and all the exerciſe of worſhip that is therein, whether doctrine or diſcipline, muſt be conformed nnto the written Word, Gal. 1. 8.

8. The voluntary oblation of the people to build the Tabernacle.

Repreſents that willing allotment & portion that Chriſtians ſhould give for the upholding of Gods worſhip and miniſterie amongſt them, aud for the maintenance of the poor members of Chriſts myſticall body, 2 Cor. 9. 8.

9. The principal builders of the Tabernacle, were *Beza-*

Theſe figuring the Apoſtles, as Maſter-builders layng rhe foundatiõ of the Chriſtian Church, & the leel

leel and *Aholiab*, extraordinarily indued with cunning in every work, & the ſecondary, was every skilfull workman in whoſe mind God had put skill, and will to aſſiſt the work, *Exod.* 36.

other the ordinary Paſtors building on their foundation aright, being gifted and ſuted for that effect, 1 Cor. 3. 10. Rom. 12. 6. Epheſ. 11. 28.

10. The parts of the Tabernacle were ſo made, that they might be joyned or ſeparate when they liſt, *Deut.* 12. 9.

To ſhew the faithfull in this Tabernacle of their body, which is to bee laid down and raiſed again, to be farre from their reſting place, while they bee in that glorious Temple of the heavens ſetled and ſeated with CHRIST, 2 Cor. 5. 4.

11. The Curtens of the Tabernacle imbroidered with Cherubims.

Signified the ſervice & protection of the Church by the holy Angels, Iſa. 6.

12. Theſe Curtens were coupled by their ſtrings & golden hookes, that it

Shewing, that the divers members of the Church, (whether triumphant or militant, & every where diſperſed) make up but

might

might be one Tabernacle, *Exod.* 36. 13.

13. The glorious door of the Tabernacle.

14. The Tabernacle thus by all the couplings thereof being erected.

15. Every boord of the Tabernacle, signified each severall member of CHRIST and his Church, of Shittim wood, that is, chosen and sanctified, overlaid with gold, that is, made glorious in Christ, standing upright, by the erection of Hope, fixed, by the tenons of Faith, and founded on the soket Christ, as also joyned by barres, which is the unitie

one Tabernacle, Ephes. 4. 8. Heb. 9. 11.

Shadowed Christ Iesus, who saith of himself expressely, I am the door, *Ioh.* 10. 7. *by whom we get entry either to grace or glory.*

Did signifie the knitting together by every ioynt, of the whole bodie of the Church in Christ *the Head by the truth in charitie, for the furniture whereof (according to the effectuall power which is in the measure of every part) it receiveth increase of the body, unto the edifying of it self in love,* Ephes. 4. 16.

unitie of one Spirit, and love: the coverture of this Tabernacle, is Chriſt, the linnen repreſents his innocencie, the Goats hair, his afflictions (the Penitentiars garment beeing uſually made of ſuch) the third covering dyed red, figuring his bloud covering our ſinns, and the fourth of broken skinnes, his abaſement and humility. The door of the Tabernacle was not of any hard or debarring matter, but of a veil, eaſily penetrable, to ſhew our eaſie acceſſe to grace in Chriſt, and acceptation in the boſome of his Church.

22. *The Veil of the Holieſt*, Exod. 26.31.

1. IT was glorious, of embroidered work of divers colours.

So was the body of Chriſt beautified with excellent, divers and heavenly graces, Heb.7.26. Col.2.3.

2. It was repleniſhed and wrought ful of Cherubims.

Noting thereby that ſerviceable & ready attendance of the Angels on the perſon & body of Chriſt, Ioh.1.51.

3.It

3. It was born up by glorious & coſtly Pillars, over-laid with gold, on Sockets of ſilver, which it covered, and whereon it did hang.

4. By the Veil onely there was entry into the Holyeſt place of all.

To ſhew that the Humanity of Chriſt (ſpecially in his ſuffering) ſhould be borne up by his Deitie, which his Man-hood did overveil, & under which it again in a manner did lurk.

So by the Veil of his fleſh onely (rent upon the Croſſe) hath Chriſt made a new and living way for us to God and to Heaven, Heb. 10. 20.

23. *The Ark*, Exod. 25. 10. to 17.

1. THe Ark was made of Shittim wood, which was durable, and not ſubject to putrifaction.

2. The Wood was over-laid within & without with fine gold and pure.

So Chriſt Ieſus was neither ſubject to the corruption of ſinne, nor putrifaction of the grave, Pſal. 16. 9, 10.

So the excellent divine nature of Chriſt was ſo united to his humane, that not onely the vertue thereof glanced inwardly in his ſoul

ſoul and mind: but outwardly alſo did ſhine moſt glorious in his actions, Col. 2.

3. It had a crown of gold round about.

Signifying thereby the Majeſty of Chriſts Kingdom, or eternity of his Deity, which (as a circle) hath neither beginning nor end, Ioh. 1. 1.

4. It had length, breadth, and height, and was in ſhape foursquare.

Shadowing the patience and long ſuffering of Chriſt, the ample expenſe of his love & grace, and the ſublimitie of his glory and reward ſtable in himſelf, who could not be overthrown, and conſtant in mercy, who never can varie, Pſal. 103.

5. The meaſure of the Ark exceded not the dimenſions of mans proportion; ſo that he might fadom it about.

Shewing thereby how Chriſt beeing made man, dimited himſelf to our capacity, was ſeen, heard, & handled, & remaines ſtill acceſſible, Hebrews 4. 16.

6. It had four rings and barres whereby it was carried.

Signifying how Chriſt ſhould be carried in the miniſterie of the Goſpel, by his faithfull Preachers, to the four corners of the earth, Mat. 28.

7. Th

7. The barres in the rings must never be severed from the Ark.

So preaching and Christ must never be asunder, but adhering to the Ark and ground stone, truth must be taught, Gal.1.8.

8. The two tables were in the Ark.

Signifying thereby, that Christ is the end of the Law, satisfying the same for us, delivering us from the Curse thereof, and making our obedience also to the Law acceptable to the Father, by covering the imperfection of our workes, Psal.130. Rom.3.21.

9. In it was the pot of Manna.

To shew, that in Christ is the treasure of comfort, spiritual nourishment & life, Rev.2.17. Col.3.1.

10. In it also was *Aarons* Rod that budded and bore fruit.

To signifie that in Christ we have assurance of a blessed Resurrection, and that by him our rebellion is covered: as also that in him Aarons *Priest-hood is wrapped up and ceases*, Heb.8.

11. God spake by Oracle out of the Ark.

To prefigure, that out of the nature of man in Christ he should speak to the world, Heb.1.

12. The

12. The *Ark* was an aſſurance of Gods preſence amongſt the people, and God did dwell therein.

So Chriſt is the cauſe and aſſurance that God in mercy is preſent with us, Jo. 17.21. *and in Chriſt perſonally the Deity did dwell.*

13. Where the *Ark* was, there only it was lawful to offer ſacrifice, and no where elſe was it accepted.

To ſhew, that where Chriſt is, to wit, in the Church, there, & through him only our ſervice is acceptable.

14. By the Ark *Jordan* was divided, ſo that the people went dry and ſafe over to *Canaan.*

So by Chriſt a ready way is made through all the horrours of death, for us to come ſafely to our heavenly Kingdom, Pſal. 23.4.

15. The people a great way might not come near unto the Ark.

Shewing thereby what reverence ought to be to Chriſt in his Word and Sacraments, Act. 10.

16. By the Arks compaſſing of *Jericho,* with the blowing of the Horns, the walls

So where Chriſt comes by the powerful preaching of his word, Principalities and higheſt powers muſt

of the City fel down, and by the presence hereof in battel, the people were assured of victory.

17. When the Ark was set in the Temple of *Dagon*, *Dagon* fell and brake.

18. The Philistims were plagued at the presence of the Ark with them: but *Obed-Edom* was blessed by having it with him.

19. The people of Bethshemesh were fearfully punished, for looking into the Ark.

20. After long transporting, at last it was gloriously conveyed, and setled

yeld, and if he be with us, who can prevail against us? Rom. 8.

So where Christ comes by his Gospel of Truth, Idolatry goeth down, Act. 19.

So where Christ is in wrath, their estate is dangerous: but where he is in love, their blessings are with him, Ioh. 17.

To teach us how dangerous it is to prye into Gods secrets unrevealed, and not be wise according to sobriety, Rom. 12. 3.

So after may journeys, & long suffring on earth, Christ Jesus at last was received up in glory, in the holyest heavens, to sit

in

in Solomons Temple there still to remain.

at the Fathers right hand for ever Psal. 110. 1.

24. The Ark, as it typed the mystical body of Christ.

1. IT was the keeper of the testimony.

So is the Church the keeper of the Scriptures.

2. It was wooden, but covered with pure gold.

So the Church is in it self infirm, but through Christ is strengthened, & beautified with grace, Cant. 1. 5.

3. God was present with the Ark.

So is he with his Church untill the worlds end, Io. 14.

4. The Propitiatory covered the Ark.

So doth Christs death cover the spots of his Church, and the accusing of the Law, Gal. 3. 13.

5. The Cherubims stood above the Ark.

So the protection of the Angels stands above and about the Church, Heb. 1.

6. It was transportative ever, while it

So the Church hath no constant place on earth,

was seated at last in the glorious Temple of *Solomon*.

while it be at last setled in the glorious heaven, Heb. 13. 14.

7. It had a Crown of gold about it.

So is the Church crowned with divers graces and gifts here, and shall be with the Crown of glory hereafter, 1 Cor. 12.

8. It had the four dimensions proportionably.

So hath the Church of Christ, the depth of Faith, the height of Hope, the Latitude of Charity, and the Longitude of Perseverance.

9. In it was the pot of Manna, and *Aarons* Rod.

So in Christs Church is the cõfort of true doctrin, and regiment of wholesom discipline, Rev. 11. 4.

25. *The Mercy-seat, or Propitiatory*, Exod. 25. 17. to 23.

1. IT was called the Mercy-seat, or propitiatory.

So is Christ he in whom mercy is truly seated, and hath made a Propitiation for our sins, Ro. 3. 25.

2. It

2. It was the cover of the Ark where the two Tables lay of the Law of *Moses*.

So Christ is the true cover and deliverer of us, from the curse and accusation of the Law, Ro. 3.

3. It was of pure gold.

Noting thereby the spotlesse holinesse of Christ, Heb. 6. 26.

4. Upon it were 2 Cherubims, shewing that the very Angels have their stablishment in Christ their Mediator, by confirmation, as also

Signifying the Angels ready attendance on Christ and his Church: as also figured, that when we draw near to the Mercy-Seat Christ, being adopted & ingrafted in him, then are we joyned to the society of the Angels, Luk. 20.

5. They stretched their wings on high, covering so the Mercy-Seat.

Figuring so the Majesty of Christs Deity, which none in glory can behold, of the very Angels, but with their faces covered, and shadowing forth likewise hereby the most comfortable and sure protection of the Church, Mica. 4. 11. *and their readinesse to act Christs will.*

6. They looked down upon the Mercy-Seat.

Signifying the mystical Majesty of the Incarnation, into the which

the Angels desired to pry and behold, 1 Pet. 1. 12.

7. The faces of the Cherubims were one towards another, & both towards the Mercy-Seat.

So representing also the consent of the old and new Testament, and their mutual witness-bearing one to another, and both looking upon Christ, the one pointing him to come, and the other already come: as also, signifying the holy love and agreement that the Angels have amongst themselves in Christ.

8. From the Mercy-Seat between the Cherubims, the Lord uttered his will to the people, and no more in a Bush, or in a Cloud spake he.

So in divers manner did the Lord speak in old time to the Fathers, by dreams and visions: but now in the last daies hath he spoken by his Son, and still as yet doth in the two Testaments of his sacred Word, Heb. 1.

9. The Cherubims were of Gold, beatten out with the hammer.

Signifying the glistering brightness of heavenly wisedom contained in the Scriptures, whose worth is above gold, & is given by the inspiration of the Spirit of God, and penned by holy men, Psal. 119. 2 Tim. 3. 16.

10. Note

10. Note last of all, that not between Seraphims, (which are put for executers of Justice, as *Isai.* 6.) but between Cherubims, as Messengers of Mercy, the Lord in Christ shews himself appeased.

26. *The Golden Censor*, Heb. 9.

With this golden Censor the High-Priest putting Incense therein, filled the Holiest place with a sweet perfume; when he entred in to speak before the Lord.

Signifying thereby the Lord Jesus intercession, through the pure & perfect merit of his savory obedience, whereby he hath filled the holiest heavens, as with a sweet odour & incense, appeasing Gods wrath, and making us & our prayers and works acceptable, Heb. 4. 14.

27. *The Table of Shew-bread*, Exod. 25. 23. to 31.

1. IT was of Shittim wood, covered over with gold, and a Crown about it.

Noting, (*as is said*) *the purity of Christs Humanity, with the glory of his Deity and Majesty of his Kingdom.*

2. It had food thereon, whereon only the Priests might eat,

Signifying that spiritual and heavenly nourishment in Christ, whereof only the royal Priesthood of the faithfull are partakers.

3. The Shewbread was ever upon this Table.

So true preaching, and sincere administration of the Sacraments (whereby that bread of life is set before us) must ever be upon Christ crucified, as on the sure ground, Gal. 1. 8. 1 Cor. 3.

4. The Incense cups were upon the table.

Signifying, that with the preaching of the Word, and administration of the Sacrament, Prayer must be joyned, and on Christs institution and rule, as on the Table, to be set and grounded, 1 Cor. 11. 23.

5. The bread was renued often, and set before the Lord.

Teaching us that due acknowledging & thankfulness which we should have & renue frequently, for the benefits of the Lord which he renueth evening and morning towards us: as also typing that variety of doctrin and comfort contained in Christs Word, and wherewith, as with old store and new, every skilfull

skilfull Paſtour ſhould be furniſhed in due time to diſpence, 2 Tim. 3.

6. The ſeveral inſtruments thereof: as Diſhes, Goblets, and Covers, were all of pure gold.

Figuring the diverſity of gifts, places and functions in Chriſts Church, wherein every one ought ſincerely and holily to walk, 1 Cor. 12.

7. The Bread in number were twelve, for the twelve Tribes of *Iſrael.*

Signifying ſufficient food to be in Christs Church, and in the Scripture proponed for all the members of that ſpiritual Iſrael, and Elect to participate.

28. *The Candleſtick,* Exod. 25. 31 to 40.

1. IT was the only thing that gave light unto the Sanctuary.

So Chriſt is that only Light, and Light giver, which ſhineth in his Church, Ioh. 1.

2. It was of pure gold.

Shadowing ſo the excellency of Chriſt, and of his Paſtors, through that light whereof they are bearers, Rev. 1. *and noting thereby alſo the dignity of the Word,* Pſal. 119.

3. It

3. It had ſeven Lamps.

Signifying ſo the perfection of the light of Chriſt (ſeven being the number of perfection.)

4. It was placed in the Sanctuary.

So is the light of Chriſt placed in his Church, and there only to be ſeen in the brightneſs of his Word, and illumination of his Spirit. So that where that light ſhines not, there is not the true Church, Joh. 10. 4, 5.

5. It had an upright Stem, which did bear the many branches that did iſſue and proceed from the ſame.

Typing Chriſt Jeſus that true ſtalk and fountain of light, from whom all light flweth, and which bears up, and keeps conſtant in the truth all the branches, and true light-bearers of his Word, Rev. 1. 20.

6. The branches were adorned with their Bowls, Knops, and Flowers.

So are the true light-bearers of Chriſt, adorned with divers meet graces and gifts by him, tending both to the Spiritual delectation, and profit of his Church, 1 Cor. 12. 14. 33.

7. *Aaron* did dreſs

So is our bleſſed High-Prieſt, the only enlightner

thoſe

thoſe Lamps, and renued their oyl daily.

and fitter of his Paſtors, to ſhine the more clearly in his Church, and the powrer in of grace into their hearts, to be as Lamps to others, by true faith in a good conſcience, Ibid.

8. It had Snuffers and Snuff-diſhes of pure gold.

Shewing how with doctrin, the ſincerity of diſcipline, according to Gods Word, whereby the light of the Church is kept clear, ſhould ever be joyned, and excommunication uſed of all ſcandalous and rebellious perſons, like the extinguiſhing of noyſom ſmelling Snuffs. As likewiſe that every one ought to content himſelf with his room, how long ſoever it be, ſo it be in the Sanctuary: and as the Snuffers were of gold; ſo they conſcionably to walk in their ſtation, Rom. 16. 17.

9. It was in the Holy place: but not in the Holyeſt.

Shewing how the light of Gods Word muſt be in the Militant Church, but ſhall not need to be in the Triumphant, when face to face we ſhall ſee the Lord in glory, Rev. 21. 22.

10. Alſo as the Candleſtick had Flowers, ſignifying, as it is before, the ſpiritual

Did repreſent the efficacy of the Word, unto the bringing forth of the fruits of holineſs.

delectati-

delectation of the Word, so the Knops or Almonds which it had.

Last, the pure oyl powred into the Lamps making the same to burn.

Signified the grace of the Spirit accompanying the Word, making the same powerfull in operation.

29. *The Altar of Perfume*, Exod. 30. 1. to 13.

1. IT was of Shittim wood, overlaid with gold, and having a Crown about it.

Shadowing (as before) Christ, in both his natures, the Deity yielding glory to his Humanity, and crowned now with Majesty, as the gold adorned the Shittim wood, and circled the Altar.

2. It had Horns on the four corners therof overlaid with gold.

Shadowing the powerfull and holy vertue of the intercession of Christ, to extend it self to the four corners of the earth, to the comfort of his Church dispersed every where, Heb. 7. 25.

3. The

3. The Incense behooved to be offered only upon it.

4. It behooved first to be beaten, made and prepared, before it was put on the Altar.

5. It was kindled, by fire upon the Altar.

6. It was offered up by the Priest.

Shewing how our prayers must be made in his name, and through his mediation are only acceptable, Ibid.

Noting, how our prayers must proceed out of a humbled and contrite Spirit, which we offer up in the name of Jesus, Ps. 51.

So must our prayers be by a holy and fervent zeal and desire, through the operation & stirring up of the holy Spirit, Ro. 8. 26.

So are the prayers of the Faithfull offered up, and made acceptable to the Father, through the Oblation and Intercession of our High-Priest Jesus. *As also, they who offer up acceptable prayers upon the Altar of our mediation, are the holy Priest-hood of the Lords Chosen*, Rev. 1. 6.

7. No strange Incense was to be offered upon this Altar.

So no unwarranted or unlawfull form of prayer, superstitiously or idolatrously devised, to any Saint or Angel, is in Christ, or by him any wise to be thought acceptable, Mat. 6.

8. The

8. The perfume behooved to be perpetually before the Lord.

Shewing thereby, not only the continual exercise of Prayer which daily we should use on earth: but also the continual intercession of our Saviour in the Heavens for us, Heb. 7. 25.

9. The High Priest made this perfume only, and might not be applyed to any other use, but to burn before the Lord.

Teaching that in Christ Jesus only is direction, which we must follow in praying, according as he hath taught us to say, Our Father, &c. *and not to make our Petitions to any other in Heaven, or on earth*, Mat. 6.

10. After the cleering of the Lamps of the Candlestick, evening and morning, then the Incense was burnt.

Shewing so, that our prayers, and all our Christian duties in Christ, must be done according to the light and direction of his Word and Spirit, 1 Cor. 14.

11. The Incense was made of divers Spices.

So must the prayers of the godly be seasoned with divers graces, true repentance, lively faith, unfained love, and such like Ps. 51.

12. The

12. The Incense was offered up in the Holy place, without the veil of the Holyest, near to the Testimony before the Mercy-Seat.

So the Prayers of the godly in his Church here on earth, must proceed out of a holy heart, be made agreeable to the testimony of Gods word, & through faith have an eye ever to Christ Jesus, our true Mercy-Seat, in him, and for his sake, to be heard of the father, Joh. 14. 13. *Shewing how Christ is by his bloodshed consecrate our blessed Mediator, & that no Prayer is acceptable to God, but that mans, who, through the blood of Christ, is reconciled to him*, Ibid.

13. Once a year the Altar was sprinkled with the blood of the expiatory Sacrifice.

30. *The Altar of Burnt-offering.* Exod. 27. 1. to 9.

1. IT was of Brass in the Court of the Sanctuary.

Shewing how that Christ Jesus, albeit now shining in glory (like the golden Ark in the Holyest) yet in

in the world he ſhould abaſe himſelf, (like Braſs) comming in the ſhape of a Servant, Iſai. 53. 2.

2. This Altar was but one, and in one place, and the Sacrifice to be offered thereon in this place only.

Figuring thereby that we have but one Altar of Redemption, and Salvation, Chriſt Jeſus alone, who only once, and in one place hath offered up a ſufficient unreiterable Sacrifice for mankind, Heb. 7. 27.

3. It had four Horns on the four corners thereof.

Signifying the ſpiritual ſtrength of Chriſt, which ſhould be manifeſted to the four corners of the earth, and that with a ſtrong Faith flying thither, we ſhould in all our diſtreſſes ſtay only on him, and tye our carnal affections to the Altars Horns, by captivating them in Chriſt, 2 Cor. 5. 15.

4. It had a Brazen grate in the midſt thereof, whereon the fire was put.

Repreſenting ſo the humbled ſoul of our bleſſed Saviour, which did bear the fire of Gods wrath for our ſins, Iſai. 53. 12.

5. It had divers inſtruments for ſerving the ſame.

Typing the ſundry callings that Chriſt hath in his Church, for the glory of his Name, & edifying of his Church, 1 Cor. 12.

6. It

6. It was to be cleanſed ſeven daies, and ſanctified: ſo it was moſt holy, and whatſoever touched it was holy, *Exodus* 29. 37.

7. Alſo, the grate or Net-work purged the Sacrifice.

8. This Altar was hollow between the boards.

9. Laſt, in that it behoved the Shittim wood to be overlaid with Braſs, that thereby it might indure the fire.

figuring thereby the perfect ſanctifying of our moſt holy Altar Chriſt Ieſus: and that whoſoever toucheth him by true faith, is made holy by him, 1 Cor. 1. 30.

To ſhew that even ſo doth Chriſt Ieſus purge our ſacrifices offered on him, and maketh them acceptable.

Signifying *thereby the emptying and exination of Chriſt.*

It figured, that ſo the humane nature of Chriſt (the holy) was unable to indure Gods wrath, as it did; except underpropped and ſtrengthened by the Deity.

31. The Brazen Laver, Exod. 18 to 23.

1. THe Brazen Laver ſerved for the Prieſts to waſh their hands and feet thereat, before they miniſtred before the Lord.

2. After the Prieſts had waſhed themſelves clean, and arrayed themſelves with clean linnen, then they entred into the Holy place.

3. They ſhall waſh themſelves (ſaith the Lord) leſt they die.

Typing that inward Baptiſm by Chriſts blood, wherwith the holy Prieſthood of his Choſen muſt be waſhed, and ſanctified in action and affection, before their ſervice can be acceptable, Epheſ. 5.26.

So, after that the godly are inwardly waſhed by the blood of Chriſt, and have received the garment of his righteouſneſs unto ſanctification, then it is that they become members of his true Church, 1 Cor. 12. 13.

So muſt we be purged (as is ſaid) and ſanctified by the Spirit of grace, if we would not incur eternal death and damnation, Mat. 28. Mar. 16. 15.

4. He

4. He that toucheth the Laver, it being annointed with the holy oyl (as all other things in the Holy, & in the moſt Holy place were) ſhall be holy, (ſaith the ſame Lord.)

Shewing, how all they, who by a lively faith touch the Lord Ieſus (who is anointed with the oyl of gladnes above his fellows) ſhall be, in acceptation and reputation, accounted likewiſe holy before the Lord, Rom. 4.

The Diſparitie of all the former.

THeſe things of the Tabernacle were material and earthly: but that which repreſented by them, is ſpiritual & heavenly: the one was periſhable; the other endureth for ever. For Iſrael in the fleſh, only to abide in Jeruſalem, the firſt was ordained: but for the Iſrael in the Spirit, even the Church univerſal, wherever pure hands are lifted up, the ſecond is open and prepared, *Pſal.* 141. 2. The former were under the Law, and *Moſes*, typing things to come: the latter, is under the Goſpel, and the Meſsiah, exhibiting the things themſelves.

The Burnt-offering of Beasts, Levit. 1. 10, 14. and 6. 9 to 13.

1. THe burnt-offering of beasts, behooved to be of those that are the horned sort.

Signifying thereby the Princely and Priestly offices of Christ, which that Beast seeks to counterfeit, Rev. 13. 11 *in being horned like the Lamb, but speaking like the Dragon.*

2. They behoved also to be of the tame sort, as of the Herd or Flocks, and not of wild savage beasts, who by force are brought to death.

Shewing thereby that Christ should be meek and mild in life, and patient in death it self, like a Lamb led to the Shambles, Esay 53.

3. They were required in like manner to be of the male kind, and young.

Shadowing thereby the excellencie of strength in Jesus Christ, proper to that sex and age.

4. They must be without blemish, &

Thereby noting the purity and perfection of Holiness in Christ who should

pre-

presented of voluntary will.

willingly lay down his life, and offer up himself for the salvation of mankind, Ioh. 19. 11.

5. They were to be presented at the dore of the Tabernacle to be slain.

Typing thereby that by the Oblation of Christ, and by his blood shed, both our entry is made (as by a door) into the Church here, & into the heavens, hereafter, Heb. 10. 20.

6. They must lay their hands upon the head of the beast who brought it.

Signifying hereby the imputation of our Sins upon Christ, for the which he suffered, and that we must lay our hand by a true faith upon him, if we look for any comfort of his Death and Passion, Esay 53. 3.

7. Then the burnt-offering was slain.

Signifying that so Christ should dye, and behooved to be crucified, that by his death life might come to us, Ibid.

8. The blood thereof was sprinkled round about the Altar.

Noting, the all-sufficiency of Christs death, and plenty of his blood-shed, with the large-spread

preaching thereof univerſally throughout the whole world towards all parts, Mat. 28.

9. The skin thereof was pluckt off, and it cut in pieces.

Hereby ſhewing the grievouſneſs of Chriſts ſuffering, and his extreme dereliction, being ſtript, as it were, of all divine or humane help, comfort, or regard, when he cryed, Why haſt thou forſaken me? *Mat.* 27. 46.

10. The body, the head, and the fat; and all was laid upon the fire.

Shewing thereby, how whole Chriſt ſhould ſuffer for us, both in body and Soul, Iſai. 53. 12.

11. The inwards and legs thereof were to be waſhed in water.

Shadowing thereby how CHRIST *ſhould bring no uncleanneſs unto his Paſſion: but he ſhould be clean both inwardly, and outwardly; in mind, and in walking,* Heb. 7.

12. This burnt-offering was called a ſweet ſavour unto the Lord.

Which in Chriſts death is ſole and only accompliſhed, whereby Gods wrath is appeaſed, & his juſtice ſatisfied, Phil. 2. 8.

13. of the Flocks,

Signifying, that Chriſt ſhould be meek, the guide

it

it was a Lamb, a Ram, or Goat.

14. The burnt-offering of the Flocks shall be killed on the North-side of the Altar.

or leader of his flock, and have sin, but only by imputation, Isai. 53.

Shewing not only, that all these oblations were but a dark Starry light (the Sun not rising in that wyr: but being opposite unto him in his highest splendour) but also that Christ should dye at Jerusalem; whereof the Prophet saith, On the North-side of the City of the great King, Dan. 9. 26.

15. The Priest shall put off his garments, & put on his linnen breeches, and take away the ashes, when the fire had consumed the burnt-offering, *Levit.* 6. 10.

Noting thereby, how that Christ being stript of his cloaths, should suffer in nakedness, and misery, and after he had finished the work of our Redemption on the Cross, should be buried, and then swallow up death in Immortality, Hos. 13.

16. The Ashes behooved to be carried without the Host, & put in a clean place.

Shadowing thereby how Christ should be buried without Jerusalem, in a tomb where never man was laid, and how his body should never see corruption, Heb. 13.

17. The fire which consumed the burnt-offering, came down from heaven.

Typing either that wrath which for our sake seized on Christ Jesus in the garden, and on the Cross, which came from the Father, or that love which mooved Christ to suffer for mankind, which was heavenly and free, Joh. 15. 13.

18. This fire was to be continually upon the Altar.

Shadowing the constant unchangeableness of that love of his to his Church, and recent vertue of his merit and death, Heb. 7.

19. This fire was to be fed, that it went not out, & no other fire was to be used but this in the Sanctuary.

Teaching us how carefully we should entertain the love, and Spirit of Christ, by sanctimony of life and obedience, & that we should try the Spirits, and admit no other Spirit, but the Spirit of Christ in his Word to rule & teach his Church, 1 Joh. 4.

20. The skin of the burnt-offering went to the Priest, *Levit.* 7. 8.

Shewing therby not only the maintenance that they should have who preach the Gospel, as they that served at the Altar, lived of the Altar, 1 Cor. 9. 13, 14

14. *but also that the righteousness of Jesus must be apprehended by his Chosen, and holy Priest-hood of the godly, by the hand of true Faith, unto Justification, and Sanctification*, Rom. 5.

33. *The Burnt-offering of Fowles*, Levit. 1. 14. *to the end of the Chapter.*

1. THe burnt-offering of Fowls was of Turtles, or Pigeons.

Shewing thereby the simplicity, meekness, & innocency of Christ, Isai. 53. 7.

2. The neck thereof shall be pinch't with the nayl, that the bloud might go out: but not that the head shold be pluckt off from the body.

Shadowing how Christ should die, and shed his bloud, yet thereby his Deity (as the head or principal part) should not be divided from his humanity: nor yet by his death should he who is our Head) be taken from the body of his Church, but should rise again, and be with them by his Spirit for ever, Ioh. 14.

3. The Maw and Feathers were to be cast away as unclean.

To shew thereby that Christ should bring no uncleanness (as is said before) to his suffering, but [illegible] *offered up, spotless to his fathers*, Isai. 53. 9.

4. The

4. The Priest did cleave it with its wings, but not divide it asunder.

Noting thereby, that albeit Christ dyed, yet he should not thereby be quite extinguished, but should rise again, live, & ascend up to Heaven; as also to the same to be referred the signification of this, Not a Bone of him should be broken, *Exod.* 12.

5. The blood thereof was strained or pressed out at the side of the Altar, before it was pluckt, & laid upon the Altar to be burned.

Shadowing thereby the straining or pressing out of Christs blood in his Agony, before he was taken, and stript to be crucified, Luk. 22. 44.

34. *The daily Sacrifice,* Exod. 29. 38 to 45.

1. THe daily Sacrifice was a Lamb.

So our Sacrifice, not daily, but once for all, offered unto the Father, is the Lamb Christ Jesus, Heb. 7.

2. It was slain in

To shew not only that morning and evening we

the

the morning and in the evening.

should exercise our selves in the worship of God: but also, that it was not in the latter daies alone, that Christ was slain, but was so in the Lords Decree, lively apprehension of Faith, and vertue of his death, to all true believers from the beginning of the world, Ioh. 1. 29.

3. It was to be offered up with fine Flowr, beaten Oyl, and Wine.

To shew that Christ by his death and oblation becomes not only unto us Redempeion, but Spiritual food, gladness, and cheering comfort, yea all in all unto us, 1 Cor. 1. 30.

4. Where this sacrifice was offered, there the Lord made apointment to speak unto *Israel*, and shew himself, *Exod.* 29. 42.

To signifie, that in Christ, and through his death and bloudshed, the new appointment, or Covenant of his will, and manifestation of his grace & mercy is established to his Church, Heb. 9.

35. *The Sin-offering.*

1. THe bloud of the Sin-offe-

Sewing how the blood of Christ Jesus our true Sin-offering, behooved to

ring

ring (what beast so ever it were) was to be powred out.

2. The Priest shall dip his finger in the blood of the Bullock that is a sin-offering, and sprinkle thereof seven times before the Lord.

3. The Priest shall bring in of the blood of the Bullock into the Tabernacle of the Congregation.

4. Of the blood, the Priest shall put some also upon the four Horns of the Altar.

be powred out & shed upon the Cross. For without blood-shedding there was no reconciliation, Heb. 10.

Shadowing the perfection of that expiation, and satisfaction for sin, which Christ should make, in the vertue, quality, and perpetuity thereof (the number of seven being the number of perfection,) Heb. 9. 29.

Shewing thereby, how the merit of Christs blood should enter into the Holyest heavens to appease wrath, satisfie Justice, & conciliate favour, & be a perfect purgation to his elect Church, Heb. 9. 14.

Signifying thereby how the preaching of the Gospel, concerning the blood of Christ, should be published and proclamed to the four corners of the earth, Mat. 28.

5. And

5. And all the reſt of the blood ſhall be powred out at the foot of the Altar.

Figuring hereby, the abundant ſhedding of the bloud of Chriſt, & ſuper-abundant merit thereof, Acts 22.16. *As likewiſe, that albeit it be ſo abundant and ſufficient for all, yet it is not efficient to all, but is unprofitably powred out to many, through their own contempt, and incredulous induration.*

6. All the fat upon the inwards, was to be burnt, and offered unto the Lord.

To ſhew, that all the beſt we have, even our inwards of ſoul, heart, and beſt affections, we ſhould offer unto the Lord, Pſal. 16.7. Rom. 12. 1. *As alſo, that not only ſhould the body of Chriſt ſuffer, but his ſoul likewiſe (like the fat in the inwards, which is the beſt part) as in his Agony and cry on the Croſs is evident, cited before.*

7. The reſt of the whole Bullock (typing ſo Chriſt in ſtrength) ſhall be carried out of the Hoſt, and be burnt upon the wood in

Signifying that even ſo Chriſt Ieſus ſhould ſuffer without the gate in the place of dead mens ſkulls, and not in the City, Heb. 13. 11, 12. *and teaching us therby likewiſe to bear his reproach, going in af-*

the

the fire, where the ashes are cast out.

8. The Priest shall eat the sin-offering in the holy place, whose blood was not brought into the Tabernacle of the Congregation.

9. If any of the blood of the sin-offering was dropped upon a garment, it might not be carried out so, but washed in the holy place.

10. The earthen Vessel wherein the sin-offering that was eaten, was sodden, it was broken: but if it was a Brazen pot, it

fection out of this earthly City of the world, and our body seeking a better, Heb. 13. 13.

Shewing, that Christ Jesus in his Church is not only reconciliation, but also blessed food for all those that are a holy and royal Priesthood through him, Ioh. 6.

Signifying thereby, not only that holy things should not be prophaned but that without the Church also, there is no participation of the blood of Christ, and so no salvation, Gen. 5. Mat. 16. 15. Mat. 7. 6.

Expressing either the wonderfull pollution of sin, that so hardly can be done away: or that those who have received reconciliation through Christ, ought not to give themselves a-

was

was scowred and washed.

11. If a privat person sin, (and not the Priest, the Congregation or a Ruler) such a one shall offer a Shee-goat, or a Female Lamb for a Sin-offering.

12. And if he were of the poorer sort, he should offer of Turtles or Pigeons (the signification wherof look in the burnt-offering of Fowls) or of fine Flowre, without putting Oyl or Incense thereto, for it is a sin-offering.

13. And the Priest shall make Atone-

gain unto the world, but keep themselves clean and undefiled of the wickedness thereof, 2 Cor. 5.

Yeelding thereby a comfort to all women, that for that Sex Christ should die as well as for men, & by faith through Christ, that they should be Coheirs of his Kingdom, Gal. 3. 28.

Whereby was shadowed, with Christ Jesus our Sin offering, in the work of satisfaction, we must joyn nothing else, be it never so plausible in mans conceit, 1 Cor. 3.

So ever signifying, that not in these sacrifices, but in the Priest-hood was

ment

ment, (ſtill this is repeated.) | *the matter which typed Chriſt, his office of reconciliation and interceſsion, whereby only we are accepted*, Heb. 7.

The Diſparity.

THeſe Sacrifices were of Beaſts: but our Sacrifice was of the Son of God himſelf. Theſe could never ſanctifie the commers thereunto, *Heb.* 10. 1. but in them was a yearly remembrance of ſins, *ver.* 3. but our Sacrifice Chriſt Jeſus, ſanctifieth all thoſe that by a true Faith draw near unto him, purging the conſcience from dead works, to ſerve the living Lord. For the blood of thoſe Sacrifices, ſuch as Buls and Goats, could not take away ſins: but by the blood of Chriſt we have full remiſſion of them. Theſe ſacrifices were often offered in token of their imperfection, and the ſimilitudes of heavenly things were purified only with their bloud: but our Sacrifice was once only offered, in token of the perfection thereof, and by the ſame, as by a better ſacrifice, were the heavenly

heavenly things themſelves purified and conſecrate, *Heb.* 9. 23. 25.

36. *The Meat-offering*, Levit. 2. and 6. 14 to 20.

1. IT was called a meat-offering.

Becauſe it was an acknowledgement that they did hold their meat or food of God, and had received it of his bleſsing: & becauſe part thereof went as meat unto the Prieſt: as likewiſe, teaching us, that Chriſt Jeſus is the true meat, and comfortable nouriſhment of every hungry ſoul, once for all offered to his Father, & daily in his Word and ſacraments offered and exhibited to us, Ioh. 6.

2. If it be of Flowr, it ſhall be fine Flowr, *Lev.* 2. 1.

Shewing thereby, that we ſhould offer our beſt things to the Lord, & not the blind and the lame, and noting thereby alſo, the purity and perfection of Chriſt, Heb. 7. 26.

3. Oyl ſhall be powred, and incenſe put thereon.

Signifying, that with gladneſs and delight our worſhip of the Lord ſhould be, either in devotion towards himſelf, or diſtribution towards his Saints: as alſo

alſo typing thereby that ſoft and loving kindneſs, and ſweet comfortable mediation of Chriſt for his Church, Heb. 7. 25.

4. It muſt be preſented to the Prieſt, and he ſhall bring it to the Altar, *verſe* 2.

Shadowing, that it is by Chriſt, and his oblation, that all our works, and duties of Gods worſhip are only acceptable, he interceding for us, Ibid.

5. It was a memorial, that which burnt thereof, for a ſweet ſavour before the Lord.

Prefiguring, that even ſo Chriſt Ieſus his death & merit thereof, ſhould be an eternal memorial before his Father to be mercifull to us, Heb. 9. 24.

6. The meat-offering which was cooked and prepared, was baked, fryed, or ſodden.

Shewing the painfull & manifold ſufferings of Chriſt thereby: and how our worſhip of God ſhould not be raw, or zeal-leſs, Rev. 3. 16.

7. It muſt be without leven, *verſe* 3.

Prefiguring, that our worſhip of GOD muſt be without malice of our neighbour: as alſo the perfect purity of Chriſts life and doctrine, 2 Cor. 5. 9.

9. It

8. It must have no honey, which albeit it be sweet in taste, is bitter in effect, ingendring Choler, which also surfeteth the Eater of too much thereof, & being burnt, hath no good smell, *verse* 11.

Pointing out thereby unto us the nature of Christ, in whom there is no such sweetness as ingendreth bitterness or hurt to any faithfull eater: of whom also we can never receive too much to surfet, and whose death and oblation smelleth most sweetly before God, and to every distressed cõscience, Heb. 7.

9. All meat-offrings behooved to have Salt, wherwith they were salted, *verse*, 13.

Signifying thereby, that as salt seasoneth, & keepeth from corruption: so Christ is he, who like savoury salt seasoneth us & all our works, & makes them acceptable, & that with the salt of sanctification in Christ we should season all our worship of the Father, keeping our selves from the corruption of hypocrisy and wickedness, Mar. 9. 49.

10. The meat-offering of the first fruits shall be ears of corn, dryed by the fire, & wheat, beaten out of the Husks, *verse* 14.

Whereby was figured not only that our worship of God (as is said) should be in sincerity and zeal, going out of our selves to lay hold on Christ: but also, what wrath Christ should

suffer

ſuffer, and divers pains for our ſake, who is the firſt fruits of all fleſh, by whom all the field of the whole race of mankind, is truly ſanctified, and perfectly by his oblation redeemed, Iſai. 53. Heb. 9.

11. The Prieſt and his ſons ſhall eat of the meat-offering in the Holy place, without Leaven.

Shewing, that ſo the Lords Miniſters, & their Families are to be maintained, and live by their calling: as alſo that holy Prieſt-hood of the godly, in the Church, enjoy the benefit of Chriſt only, and there muſt feed upon him by Faith in a purged conſcience, 1 Cor. 9. 14. Ioh. 6.

12. Every meat-offering of the Prieſt ſhall be burnt altogether, it ſhall not be eaten.

Whereby was ſhadowed the perfection of that oblation made by Chriſt, wherein no part is left to man in that matter, by merit, or penal ſatisfaction, Heb. 7. 25.

37. *The Peace-offering,* Levit. 3. and 7. 11 to 23.

Wherin this offering was alike with the Rites of the burnt or ſin-offering: the ſignification needs no repetition, and wherein they were unlike, is, firſt,

1. All

1 ALl the fat, with the rump hard by the back-bone, was offered & burnt before the Lord, *Levit.* 3. 9.

Shadowing not only the full obedience of Christ extensively unto death it self, but that we also, in our obedience unto the Father, and offring of our best things unto him, should persevere unto the end, Rev. 2. 10.

2. A part of the Peace-offering went to him that brought it.

Whereby was figured, that Christ should dye for all: and the people as well as the Priest should have a portion, and a blessing in him, Isai. 45. 22.

3. But they must neither eat the fat, nor the bloud, *verse* 17.

Signifying, that all they who have a part in Christ, must neither be carnal, nor cruel: but sacrifice their carnality by mortification, and be meek as the Master is, 2 Cor. 5. 1. Ioh. 2.

4. The Peace-offering shall be offered up with Cakes of Leavened bread, *Levit.* 7. 13.

Shadowing, that as leaven seasoneth the bread, and makes it to rise and heave up; so Christ Jesus is he, who makes us & all our actions savoury before

God, lightning our hearts with joy of his Spirit, and making our souls in love, thankefulneſs and true comfort to heave up to God, Pſal. 103.

5. Of all the ſacrifice, he ſhall offer but one Cake for a heave-offering, *Lev.* 7. 14.

Signifying the ſimplicity or ſincerity of our thankfulneſs and worſhip of God, which ſhould be true and from the heart, Pſal. 18. 41.

6. The fleſh of the offering for thanksgiving muſt be eaten the ſame day, & for a Vow, within two daies at the furtheſt, none might be eaten the third day, but burnt if ought remained, *Lev.* 7. 16.

Teaching us ever, not to prolong our duty of thankefulneſs and ſanctification: but in recency, for benefits daily renewed, to practiſe the ſame: ſtale lingring thanks-giving, which ſeldome is ſincere, is rejected by God, Deut. 8. 10.

7. If any unclean perſon eat of the fleſh of the peace-offering, he ſhall be cut off from his people, *verſe* 20.

Forewarning us of that fearfull deſtruction and puniſhment that abides all carnal profeſſors, who wil be thought partakers of Chriſt, and yet lead an unclean and unconſcionable life, Mat. 7.

8. The

8. The flesh that toucheth any unclean thing, shall not be eaten: but as unclean it ſelf, it shall be burnt, *Levit.* 7. 19.

Shewing us, that the holy things of God are not to be prophaned, nor that we ſhould eat with the guiltineſs of wickedneſs and iniquity, 1 Cor. 11.

9. The offerer shall bring the Sacrifice with his own hands, *verſe* 31.

Teaching us thereby, that every one is accepted, and liveth by his own faith, Rom. 5.

10. It muſt be heaved up before the Lord, *Ibid.*

Noting the heaving up of our hearts in due thanksgiving to God, and profeſſing of the benefits received, Hoſ. 14. 2. *as alſo the heaving or lifting up of Chriſt Jeſus upon the Croſſe for us.*

11. It muſt be shaken to and fro, Eaſt, Weſt, North, and South.

Shadowing the publike thanksgiving of the faithfull in the Congregation of his Saints, to the Lord, whoſe preſence is every where, as alſo, the proclaming or publiſhing of the death of Chriſt in the Goſpell, that ſhould be made known thorow all the parts of the world, Luk. 24. 47.

12. The right shoul-

Signifying, not only that in action & affection our

per & breſt was heaved up before the Lord, and then given unto the Prieſts for their portion, *verſe* 33.

thankfulneſs ſhould be to God: but alſo that Chriſt Ieſus heaved up for us, is both breſt and ſhoulder, that is, wiſedome and ſtrength, to all his Elect Prieſt-hood whoſe portion he is, 1 Cor. 1. 30.

38. *The ſolemn yearly ſacrifice of the Bullock and Goat,* Levit. 16.

1. OF the two He Goats it was by Lot that the one was taken, and the other eſcaped, *Levit.* 16. 8.

So was it by the ſecret Decree of the Lords allotment, that Chriſt ſhould ſuffer, that ſo we might eſcape damnation, Pſal. 40. 7.

2. He on whom the Lot fell, was made a ſin-offering for the people, *ver.* 9.

So Chriſt whom the Lord decreed in his eternal counſel, and choſe to be offered for mankind, was made a ſin-offering for his Church, Heb. 7.

His bloud, (as alſo the blood of the

So is the merit of the blood of Jeſus brought within the Holieſt hea-

Bul-

Bulock) was brought within the Veil, and was ſprinkled upon and before the Mercy-ſeat, on the Eaſt-ſide which was towards the people, *ver.* 18.

ven, before the Throne o grace, to plead for mercy for us, Heb. 9. 23.

4. The holy place was purged ſo thereby from the unclean. neſs of the children of Iſrael, *verſe* 20.

So is not only the Church purged by the bloud of Jeſus, but heaven it ſelf ſanctified (as it were) and prepared to be a place of reſt for his own Choſen, Heb. 9. 23.

5. No man ſhall be in the tabernacle, when the Prieſt goes in to make atonement in the Holy place, while he come out again, and have made it, and he only ſhall make the atonement, *verſe* 17.

Signifying thereby, that no creature is partner with him in the work of mans redemption, but he alone is the perfect Saviour and Mediator of his Church, Heb. 7. 25.

6. The Altar of Incenſe ſhal be ſprink-

Shadowing, that through his own blood, he ſhould be conſecrate our interceſſor,

led

led with the blood of the Goat.

and through the merit thereof our prayers ſhall be accepted, Heb. 8. 6.

7. The High-prieſt ſhall caſt off his glorious garments, when he makes this atonement, *verſe* 4.

Prefiguring, that even ſo ſhould Chriſt Jeſus, the glory of his Divine Majeſty, while in the ſhape of a ſervant he ſhould finiſh the work of mans atonement and Reconciliation, Ilai. 51.

8. Once only a year this atonement was made, *verſe* 34.

Shewing, that not often, but once for ever, without repetition that perfect atonement ſhould be made by Chriſt Jeſus his own blood, whereby he ſhould enter into the Holieſt heavens, to appear for us before God eternally, Heb. 9.

9. The day of atonement ſhall be a Sabbath for ever, *verſe* 31.

Shadowing thereby, that by the atonement and expiation of Chriſt, reſt everlaſting ſhould be obtained for us, and in his death all other typical ſacrifices ſhould have their end & reſt, Heb. 10.

39. *The*

39. *The Scape-Goat.* Levit. 10.

1. THe Scape-goat was ſo called, becauſe he eſcaped alive.

Repreſenting ſo Chriſt Jeſus, who notwithſtanding he dyed for our ſins, according to his humanity, yet could not be detained or overcome by death: but reporting victory over death, and the grave, by vertue of his impaſſible Deity roſe again triumphantly, Mat. 28. 6.

2. He was preſented alive, that by him Reconciliation might be made, *Levit.* 16. 10.

Signifying that all mankind being dead in ſin, he only was preſented alive, even fully righteous and holy, to make reconciliation for us, Heb. 7. 26.

3. With both hands upon his head were confeſſed the ſins and treſpaſſes of the whole people, and he did bear them all, *verſe* 21.

Shewing, how even ſo Chriſt Jeſus ſhould bear all the ſins both great and ſmall of his elect, and ſatisfie for them, and how that we by a true faith ought to lay them all upon him, Rom. 5.

4. So bearing all

Figuring, that even ſo ſhould Chriſt Jeſus bear their

their iniquities, he was ſent into a land of ſeparation (ſaith the original,) *verſe* 22.

ring the iniquities of his Choſen, be carried forth of Jeruſalem unto death, whereby his ſoul was ſeparate from his body a time, Elay 53. 12.

Noting thereby, that the ſins of man, even of ſo many as are appointed to be ſaved by him, led Chriſt forth to ſuffer, Ibid. ver. 3.

5. He was led out by a man apointed, *verſe* 21.

6. He who led him forth, muſt waſh his fleſh and cloaths after his return, and then come into the Hoaſt, *verſe* 26.

Signifying thereby, not only, that that which made Chriſt to dye, 'tis the pollnter of our ſouls: but alſo, that whoſoever hath laid hand on Chriſt by a true faith, muſt lead a clean and holy life, if he would be accepted as one of Chriſts Church, purging himſelf of all uncleanneſs and iniquitie, 2 Cor. 5. 15.

40. *The cleanſing of the Leaper,* Levit. 14.

1. THe Bird that was killed for that uſe, was a Sparrow (one of the clean ſort of Birds) by whoſe blood the Leper to be cleanſed, behoved to be ſprinkled ſeven times, *Levit.* 14. 52.

Repreſenting ſo the Lord Jeſus, who like a Sparrow was of ſmal account in the world, clean & innocent, by whoſe blood our leprous ſoul to be cleanſed, muſt be perfectly ſprinkled, Eſay 52. 14.

2. This Sparrow was killed over pure water, in an earthen Veſſel, *Levit.* 14. 5.

Signifying thereby Chriſt Jeſus, who hath ſuffered for us, his innocency and clearneſs in our humane nature, Heb. 7. 26.

3. The live Sparrow being dipt with Cedar wood, a Skarlet Lace, & Hyſop, in the blood of the Sparrow ſlain, was let go into the broad field, *ver.* 6.

Shadowing thereby, how that man by a true faith (which hath ever with it a fervent love, & a ſweet ſanctified life) bathing himſelf in the blood of Chriſt, by his death attains both to life & freedom, Joh. 14. 6.

4. As also the dipping of the live Sparrow into the blood of the dead and that of necessity (behooving to be so.)

Signifies, that the impassible Deity of Christ can no waies yield comfort to us, considered alone, concerning the remission of sins, without the human nature of Iesus Christ, that suffered for us the death of the Cross, Acts 20. 28. 2 Cor. 5. 19. Heb. 2. 14.

5. And the letting of the live Sparrow flye into the open ayr or broad field, *ver.* 7.

Shadowed Christ Iesus by death, once consecrate to be the Author of eternal salvation, that he should ascend on high, and be seated in the Holyest heavens, Heb. 9. 5. 7. 26.

5. The Leper that is healed must wash his cloaths, and his flesh, and shave off his hair, after he is discerned by the Priest to be clean, before that he must enter into the Host,

Shewing, that a rebellious or scandalous person by excommunication separate from the Church, becomming penitent, must not be again rashly received, without evident proofs of his repentance given, both to Pastor and People, 2 Thes. 3.

there-

thereafter muſt remain ſeven daies before he enter into his Tent, *verſe* 8, 9.

7. The putting of the blood then of his treſpaſs-offering upon the right ear, thumb, & toe of him that was Leper, and of the oyl upon all thoſe places and his head, after he had waſhed himſelf, *Levit.* 14. 17.

Signified the perfect expiation of the ſins of every penitent in Chriſts blood, and conſecration of them to Sanctification and cleanneſſe of life thereafter, Acts 8. 22. 2 Cor. 2. 6.

41. *The Sacrifice of the Red Cow, and the ſprinkling water,* Numb. 19.

1. THe colour of this Cow was Red, *Nnmb.* 19. 2.

Whereby was betokened the bloudineſs of the Saviour in his paſſion, Mat. 27.

2. She behooved to be without blemiſh, upon whom never yoke came, *Ibid.*

Signifying thereby the perfect holineſs of Chriſt, who never bore the yoke of ſinfulneſs, nor was ſubject to the precepts of man, Iſai. 53.

3. She

3. She was burned without the Hoſt, and her bloud ſeven times ſprinkled before the Tabernacle of the Congregation, *verſe* 3.

Shewing how Chriſt ſhould ſuffer without the City, and his bloud ſhould be a perfect purging of his Church, Heb. 13. 11.

4. She ſhall be all burned, and Cedar-wood, a Scarlet lace, and Hyſop ſhall be caſt into the fire with her, *verſe* 6.

Shadowing how that nothing in Chriſt is unprofitable, & that through the eternal Spirit, by the ſhedding of his bloud, he ſhould offer up himſelf wholly without fault unto God, to purge our conſcience from dead works to ſerve the living Lord, an uncorrupt life, a fervent love to mankind, and ſavoury obedience in all things to his Father, accompanying him in his ſuffering, Ephes. 4. 2.

5. The aſhes of this ſin-offering was laid up in a clean place, to be made a Sprinkling Water for the Congregation, *verſe* 9.

Figuring thereby, how the merit of the bloodſhed and death of Chriſt, (the true ſin-offering) in the Holyeſt heavens ever recent, ſhould be a perpetual purging and ſprinkling water unto his Church, Heb. 9. 13.

4. That

6. That perſon that is defiled by the dead, and hath not the ſame ſprinkled upon him, ſhall be cut off from Iſrael, *verſe* 13.

Whereby was ſignified, that, that perſon that is defiled with the corruption ſin, and hath not the blood of Chriſt ſprinkled upon his ſoul, ſhall likewiſe be cut off from the number and inheritance of the Saints, Mat. 16. 16.

7. The Prieſt only ſhall ſprinkle this water upon the unclean perſon, and purge him.

So it is Chriſt Jeſus only, who doth ſprinkle his bloud upon penitent ſouls who come unto him, and from him only is to be expected true pardon of our ſins, Mat. 9. 6.

The ſignification of other things, look in the preceding ſacrifices.

The Diſparity.

THis ſprinkling water made of the aſhes of the Heifer, ſprinkling them that were unclean, ſanctified only as touching the purifying of the flesh: but the blood of Chriſt, who, through the eternal ſpirit offered himſelf without fault to God, purges

the conſcience from dead works, to ſerve the living God, *Heb.* 9. 13, 14.

42. *JOSHVA.*

1. IOSHUA, a Saviour.

So was Jeſus both in name and deed, Mat. 1.

2. He was the ſon of *Nun*, which is by interpretation, *Eternal*, and the ſervant of *Moſes*, Exod. 24.

So was Chriſt the Son of the truely eternal Father, and may be ſaid to be Moſes *ſervant in a ſort; becauſe he followed after* Moſes *in order, and ſubjected himſelf unto* Moſes *Law, in fulfilling what is commanded or typed*, Mat. 5. 17.

3. He overcame the enemies of *Iſrael*, and going before them, brought them into the Land of Canaan, allotting to each one their portion, *Joſh.* 13.

So hath Chriſt overcome the enemies of his Church, and hath aſcended up on high into the heavens before us, there to prepare a place for each one of us, and to bring us thither, Ioh. 14. 2.

4. *Mo-*

4. *Moſes* being dead, he was made the captain of Gods people, he leading them to the Land: but *Joſhua* entering them in the Land, *Deut.* 31.7.

5. He ſaved *Rachabs* houſe that had the Red cord hung out at the window, and who received his ſpies, *Ioſh.* 6.

6. Under *Moſes* leading, the Cloud went before: but under *Joſhuah's* the ſame did vaniſh.

7. *Ioſhua* was confirmed in his calling, by the dividing of

So the Law ceaſing, and the ceremonies thereof, he was appointed likewiſe the Captain of his Church: the Law leading to Chriſt and heaven through him: but Chriſt by his death and Conqueſt giving us entry therein, Heb. 9.

So doth Chriſt ſave the ſoul of every penitent ſinner that hath true faith in his blood, and the expreſſive grace thereof, receiving his Word in their hearts, and the Miniſters thereof for his cauſe, Iſai. 39.6.

So in the time of the Law, obſcurity and darkneſs was: but through the light of the Goſpel under Chriſt, the ſame did depart, Heb. 9.13.

So was Chriſt in the ſame Jordan, by the dividing of the heavens, and preſence of the holy Spirit

the waters in Iordan at the preſence of the Ark ſtanding therein, *Joſh.* 3.

8. He led *Iſrael* through thoſe waters unto Canaan.

9. *Moſes* circumciſed not the people, but *Ioſhua*, Josh. 5.

10. Manna ceaſed under *Ioſhua* in Canaan, *Ioſh.* 5. 13.

11. with the ſounding of Rams horns by the *Levites*, the Ark compaſsing *Iericho*, the high walls thereof fell down, & the inhabitants thereof were ſo overcome by him, *Ioſh.* 6.

deſcending and reſting upon him, Mat. 3.

So doth Chriſt his Choſen, through many afflictions, and death it ſelf, unto Heaven, Pſal. 23.

So the Law ſanctifieth not, but grace through Chriſt, Rom. 8. 3. Heb. 7. 19.

So ſhall our knowledge of Chriſt by Word and Sacraments ceaſe in that heavenly glory, Rev. 21. 23.

So by the ſound of the Word, albeit contemptible in the mouths of his Miniſters, Chriſt humbles the high machinations of mans heart, and overcomes his Adverſaries, 1 Ioh. 2. 14.

12. The

12. The earth (as the walls of *Iericho*) proſtrated it ſelf before him; the waters (as theſe of Iordan) yeelded unto him; and the heavens (as the Sun and Moon by their ſtanding ſtill) obeyed him, *Ioſh.* 10. & 12.

So heaven and earth, & all things that are therin, bow themſelves in reverent obedience unto the Lord Jeſus, Phil. 2. 10.

13. He made his Captains tread upon the necks of the Canaanite Kings after the battel, whom he had overcome, and cloſed up before, *Ioſh.* 10.

So will Jeſus do to all his choſen at their death: but eſpecially at that day of general Judgemēt ſhall he make all their enemies, Satan, ſin, and death, with all other their foes, to be their footſtool, whoſe power even in this life, & day of battel was abated and confined, Pſ. 110. 2.

14. He accepted the *Gibeonites* who humbly intreated peace of him, *Ioſh.* 9.

So doth Chriſt accept all penitent ſinners, who in the time of grace come wiſely unto him, Luke 15. 11.

The Diſparity.

Joſhua conquered *Canaan*, not only for the people of *Iſrael*, but alſo for himſelf in part: but Chriſt Jeſus hath purchaſed that heavenly *Canaan*, only for our ſakes, having had it himſelf before, by the right of Inheritance. He conqueſt it not by himſelf alone; but with the aid of the Tribes of *Iſrael*: but Chriſt hath by himſelf only purchaſed that heavenly inheritance. He did the one without his own bloodſhed or death: but Chriſt hath not this other without both theſe. He could not quite expel the Canaanite out of the Land: but Chriſt Jeſus hath fully one and all overcome our enemies.

43. *Gideon*, Judg. 6, 7 & 8. *compared*

1. *Gideon*, a Deſtroyer, or Breaker, who is called a Judge, & a Saviour

So is Chriſt a Deſtroyer of his enemies, & a Judge, to judge the cauſe of his Choſen, & to ſave & deliver them, whoſe Calling

viour of Iſrael, by miracle confirmed in his Calling.

2. Before the battell with his foes, he is comforted by the Angel, and aſſured of victory.

3. He deſtroyed the Altar of *Baal*, and erected another unto the Lord in that ſame place.

4. He offered up a ſacrifice, which the Lord, by fire from heaven, declared to be acceptable.

5. They who bowed down on their knees to drink of the waters, were counted unfit Souldiers for *Gideon*.

was confirmed in like manner by miracles, Mat. 3. 1 Cor. 15. 57.

So was Chriſt before his conflict with death, & his other adverſaries, comforted in his Agony, Luk. 22.

So hath Chriſt the worſhip of heathenish Idols, and by the preaching of the Goſpel eſtabliſhed in place thereof, the true worſhip of God.

So hath Chriſt offered up himſelf, and wherein the Lord by his voice and Spirit from Heaven likewiſe, hath declared himſelf well pleaſed, Mat. 3.

So they who delight in the pleaſures of this world, and give themſelves unto them, are as unfit for Chriſt, Iude 4.

6. *Gideon* is expounded by his Adverſaries to be a Barly Cake, yet which ſhould overturn and throw down their Tents.

So was Chriſt vilipended by his enemies in the world, yet ſhould overthrow them at laſt, and ſubdue them unto him, Pſal. 110.

7. By the ſound of Trumpet, & ſhining of Lamps out of earthen broken veſſels, he overcame his enemies.

So by the trumpet of his Word, and light of the Goſpel, carried thorow the world by weak inſtruments, hath he confounded his Adverſaries, 1 Ioh. 2. 14.

8. The ſwords of his enemies killed themſelves.

So doth the malice and practices of the enemies of Chriſt, againſt him or his, turn back into their own bowels, Pſal. 7. 15.

9. He was very meek, and a man of no contention, as his anſwer to *Ephrahim* ſhews.

So was Chriſt meek and humble, whoſe voice was not heard in the ſtreets, Iſai. 42. 2.

10. After his victory he ſeverely punished

So ſhall Chriſt puniſh thoſe at that great day, the

the men of Succoth, who denied him bread in his extremity.

II. GIDEON denyed to reign over *Iſrael*, but interceded for them, *Iudg.* 6. 13.

who when he was hungry fed him not, when he had ſubdued his enemies, and made them all his foot-ſtool, Pſal. 210. 2.

So did Chriſt, being ſought by the people to be a worldly King: but intercedeth in Heaven for his Church for ever, Heb. 8.

The Diſparity.

GIdeon, not without other aſſociates (as is ſaid of *Ioſhua*) overcame his Enemies: but Chriſt alone, without the ayd of any Creature, overcame his. He was loth a long time to undergo that Calling to deliver *Iſrael*: but Chriſt moſt willingly and readily undertook to deliver mankind. His ſons after his death were ſlain and deſtroyed: but ſo cannot the Children and Sons of Chriſt be deſtroyed, their life being in his hands, and one hair of whoſe head cannot fall to the ground without his good will & pleaſure. He left an *Ephod* with the people, which

which thereaftet induc'd them to Idolatry : but Chriſt hath left his word with his Church to preſerve them from the ſame for ever.

44. *Iephte*, Judg. 11 and 12. *compared.*

1. IEPHTE, opening.

So is Chriſt the opening and manifeſtation of his Fathers will to us, of our hearts alſo to himſelf, & of the gates of that heavenly Paradiſe to our ſouls after death, Heb. 9. 10. 14.

2. *Iephte* was rejected of his Brethren, and yet the Lord appointed none other to ſave and deliver them, but him.

So Chriſt, albeit he came to his own, yet they received him not, but diſdainfully refuſed him, and yet the Lord decreed him to be the only Saviour of his people, and that by no other Name under heaven we ſhould look for ſalvation, but by the name of Jeſus, Phil. 2. Act. 3. 6.

3. In the time of a great bondage he is

So in the time of the univerſal bondage of ſin, Satan, and death, which

ſtirred

ſtirred up to be a deliverer of *Iſrael*.

4. He puniſhed & ſubdued after his victory the rebellious Ephraimites.

had captivate & thralled all men, Chriſt Ieſus came to deliver his Church, Hoſ. 13. 1 Cor. 15.

So ſhall Chriſt at the conſummatiõ of all things fully ſubdue all his rebellious enemies, Pſal. 110.

The Diſparity.

I*Ephte* was begotten in ſin and whoredom: but Chriſt was begotten without ſin in Virginity. *Iephte* offered his Daughter, which was an unlawfull and unacceptable ſacrifice unto the Lord: but Chriſt offered himſelf as a holy and acceptable ſacrifice unto his Father.

45. *Samſon*, Judg. 13, 14, 15, & 16.

1. S*Amſon*, or *Shimſhon*, there the ſecond time, becauſe the Angel appeared twice unto his Pa-

So did the Angel appear once to Mary *at the Annuntiation, and the ſecond time to* Ioſeph *in a dream, reſolving him concerning the myſtery of*

rents,

rents; or he was ſo called from *Shemeſh*, which ſignifieth the Sun.

Chriſts conception who is our Sun *of righteouſneſs*, Mat. 1. Luke. 1.

2. *Iſrael* was in great thraldom and miſery before his birth.

So were the Jews, and the whole world in the thraldom of ſin, and ignorance, before Chriſts Birth, Rom. 3.

3. Unexpectedly the Angel comes to his Mother, & albeit ſhe was barren, promiſeth that ſhe ſhould bear a Son, who ſhould deliver *Iſrael*.

So did the Angel to Mary: *and albeit ſhe was a Virgin, promiſes the ſame likewiſe*, Luk. 1. 30.

4. The Angel confirmed his promiſe by a ſign to *Samſons* mother.

So did the Angel to Mary, *in ſaying, And behold, thy coſin* Elizabeth, *&c.* verſe 36.

5. *Samſons* parents were at firſt terrified and aſtonied, but therafter were comforted.

So was Mary *and* Joſeph *at firſt troubled in mind, but thereafter by Chriſts birth comforted*, Luke 1. 29. Mat. 1.

6. *Samſon*

6. *Samſon* grew, and the Spirit waxed ſtrong upon him: & he was a *Nazarite*.

So did Chriſt in body, and in favour with God and Man, and the Spirit was not meaſured unto him, and he was alſo a Nazarite, Luke. 2. 52. Mat. 2.

7. He took not a Wife of his own people, but a ſtranger of the Philiſtims.

So hath Chriſt his Church, not ſo much of Jews as Gentiles, who were aliens from God, Iſai. 55. 5.

8. He aſſayed his ſtrength firſt on a Lion, who aſſaulted him in the way, when he was going to ſeek his wife, out of which a little thereafter he took forth honey.

So did Chriſt manifeſt his matchleſs ſtrength, firſt on Satan, who tempted him in the Wilderneſs, when he was entring in his calling after Baptiſm, and overcame him. Whereof we that are tēpted in like maanner, may gather this comfort, that he that overcame for us, will alſo overcome in us, Heb. 4. 15.

9. He put forth his mind to the Philiſtims in a Riddle.

So did Chriſt his doctrin to the Phariſes in Parables, Mat. 13. 34.

10. He

10. He was ſold by *Dalilah* for mony, & under ſhew of love is traitoured to the Philiſtims.

So was Chriſt by Iudas, for thirty pieces of mony, and with a kiſs and ſalutation was betrayed to the Prieſts, Scribes, and Phariſees, Mat. 27.

11. He was bound, led away, blinded, and at their Feaſt brought forth, boũd to a Pillar and mocked: but by that Pillar & pulling down thereof, he deſtroyed more of his enemies at his death, than he did in his life.

So was Chriſt bound, led away, blinded with bloud and ſpettle, and at laſt, at the Feaſt of the Paſsover, was nailed to the Croſs, and mocked at: but by that crucifying on the Croſs, he deſtroyed his enemies in a greater degree by his death, than ever they were in the time of his life, Luk. 23. 1 Cor. 15. 57.

13. His Brethren thereafter buried him.

So after Chriſts death, Joſeph of Arimathea & others of the godly buried him, Ibid. *ver.* 50.

13. The ſtrength of *Samſon* for a time lurked in the Priſon.

So did the power of Chriſts Deity in the grave.

14. Notwithſtan-

So notwithſtanding that Chriſt was watched in the

ding

ding that he was watched in *Gaza*, that he might not eſcape: yet when all were aſleep, he took off the gates of the City, and carried them away unto the Mountain with him.

grave, that he might not be taken away: yet when all the Souldiers were aſleep, he glorioufly aroſe, overcomming ſo the power of death and the grave, and carrying the triumphant victory thereof with him unto heaven, Luke 24.

The Diſparity.

S*Amſon* loſt his former ſtrength when he was betrayed, and was apprehended, 'cauſe he could not be able to reſiſt: but ſo loſt not Chriſt Ieſus his powerfull ſtrength when he was betrayed, which he did manifeſt, by his Word, asking, Whom ſeek you? And ſaying, I am he: in making the Souldiers that came to take him, fall backward to the ground; and in that he ſaid to *Peter*, that he was able to command millions of Angels to aſſiſt him if he liſted; ſo that willingly he offered himſelf, and was not violently taken. Alſo, *Samſons* Wife was taken from him, and given

ven to another: but the Spouſe of Chriſt, his Church, can no Creature take from him, or give out of his hand. The overthrow of his enemies, was his overthrow likewiſe, and as they dyed, ſo he dyed: but ſo it was not with Chriſt, for they only did bruiſe his heel; but he did break their head. They aſſaulted him only violently: but he wounded them mortally, and overcame.

46. *Samuel*, 1 Sam. 1. *compared.*

1. *Samuel*, or *Shemuel*, appointed or heard of God.

So was Chriſt appointed to be the Saviour of mankind, and was heard of the Lord in all things he deſired, Heb. 6.

2. He was in favour with God and Man, 1 *Sam.* 2. 26.

So was Chriſt, and did grow in both, Luke 2. 52.

3. He was called of God, and the Lord manifeſted his will to him, 1 *Sam.* 3. 4.

So was Chriſt called of the Father, and had the clear and full manifeſtation of his will to declare to mankind, Ioh. 8. 46. Acts 7. 37.

4. He.

4. He was born beyond expectation of any, of the barren womb of *Hanna*, and dedicate to the Lord, 1 *Sam.* 1.

So was Chriſt of the bleſſed womb of a chaſt Virgin, Mary, *and conſecrate unto the Father*, Mat. 1.

5. He was Prieſt, Prophet and Ruler in *Iſrael*, 1 Sam. 3, 4, 5, 7.

So is Chriſt all theſe moſt truly in his Church, Heb. 9. Ioh. 18. Ioh. 8.

6. He was moſt diligent and faithfull in Gods work, & of a moſt innocent life, 1 *Sam.* 7. 16. 12. 12.

So was Chriſt Jeſus in all theſe uncomparable and matchleſs.

7. He was ungratefully uſed of the people; who rejecting his government, craved another to be a King, and to reign over them, 1 *Sam.* 12.

Even ſo was Chriſt of the Jews, (his own People, whom ſo fain he would have gathered) who repudiating him likewiſe, profeſſed that they had no King but Cæſar, *John* 19. 15.

The Disparity.

THe Sons of *Samuel* were wicked, and walked not in his waies: but the children and Sons of Iesus Christ are holy & sanctified, & tread in his footsteps, following his example of life. He delivered the government from him unto wicked *Saul:* but so shall Christ Iesus deliver up his Kingdom to none, nor the Regiment of his Church, till all things be fulfilled, and the number of his Chosen accomplished.

47. *David*, 1 Sam. 13, &c.

DAvid, beloved, or a man according to Gods own heart, 1 *King.* 14.

2. He was a Shepherd, 1 *Sam.* 17. 15.

3. He pulled the

So was Christ that truly welbeloved of God, in whom his Soul was well content and pleased, Mat. 3. 17.

So is Christ the true Shepherd of our Souls, 1 Pet. 2.

So hath Christ powerfully delivered his own

Sheep

Sheep out of the Lions mouth, and the Lamb out of the Paws of the Bear, 1 *Sam.* 17.

Chosen Flock out of the power of Satan and damnation, 1 Cor. 15. 57.

4. He was anointed to be King and Ruler of *Israel*, 1 Sam. 16.

So is Christ with the oyl of gladness, to be the Ruler and King of his Church, Ier. 23. 5.

5. Between the time of his anointing, and installing in the possession of the Kingdome, many troubles and persecutions intervened.

So between the anointing of Christ, with the fulness of his Spirit, and his glorious installing in the Kingdom of the Father, many afflictions and persecutions, yea death it self for our sakes intervened likewise, Isai. 53.

6. Though he suffered innocently: yet he was meek and merciſull to all his persecuting enemies, 1 *Sam.* 24, &c.

So, though Christ suffred causelessly, yet ever he offered grace and mercy, and prayed for his Crucifiers, Isai. 53. 12.

7. He was a Prophet also in *Israel*, Mat. 27. 35.

So was Christ that great Prophet of his Church, Acts 7. 37. Io. 1.

8. He delivered the Host of *Israel* from that great *Goliah*, whom he killed, albeit being little of account: and with his own sword he cut off his head, 1 *Sam.* 17.

So hath Christ delivered his Church, which none else could do, from that fearfull Giant Satan, whom he hath overcome, albeit contemptible in the eyes of the World, and with his own machinations hath trod down his head, Gen. 3. 15.

9. The Lord honored him with many & great victories, 1 *Sam.* 18. 2 *Sam.* 21.

So likewise did he Christ Jesus over that old Serpent, and all our spiritual enemies, 1 Cor. 15.

10. He brought back the Ark again, 2 *Sam.* 6.

So hath Christ Jesus the truth that lay obscured by the false interpretation of the Scribes & Pharises, Mat. 5. 6, &c. *and hath reduced the Church from the Spiritual captivity thereof fully, and from the obscureness of Types, to the clear beholding of the bright substance, establishing it in that estate for ever*, Heb. 9.

11. Even those that

So one of Christs Disciples, Iudas, *who did dip*

ſate at his table, roſe up againſt him, *Pſal.* 41. 9.

in the platter with him, betrayed him, Mat. 26.

12. Laſt, In many Prophetical ſpeeches he typed Chriſt Ieſus, as, Thou wilt not ſuffer thy holy One to ſee corruption: and, They parted my garments amongſt them, and on my veſture did caſt Lots; My God, my God why haſt thou forſaken me; and ſuch like many, as are quoted and ſet down orderly in the Treatiſe following.

All which in competency of ſubſtantial truth, agreed properly to Chriſt Jeſus alone,

The Diſparity.

David was a man of blood: but Chriſt Ieſus was meek and peaceable. *David* for that cauſe was not ſuffered to build the Temple: but Chriſt Ieſus is the ſole and only builder of his holy Church. His life was tainted with ſundry blots: but the life of Chriſt was altogether ſpotleſs.

48. SOLOMON.

1. *Solomon*, or *Shelomoh*, peaceable, the Son of *David*, greatly beloved of God, 2 *Sam.* 12. 24.

So was Chriſt peaceable, yea the Prince of Peace it ſelf, called alſo the Son of David, *becauſe he came of him according to the fleſh, and who received that Teſtimony from heaven, that he was the Lords Well-beloved, in whom he is well-pleaſed*, Mat. 3. 17.

2. He was very wiſe and rich, yea, above all others therein, 1 *King.* 3. & 4.

So is Chriſt the very wiſedom & full treaſure of the riches of the Father, and matchleſs in both, Col. 2. 3.

3. The Queen of *Sheba* came to ſee *Solomon* from afar, and brought gifts unto him, 1 *King.* 10.

So came the Wiſe-men from the Eaſt to ſee Jeſus, and offered Gold, Myrrh, & incenſe to him, Mat. 2.

4. the fame of *Solomons* ſpeeches and doings ſpread a far off.

So did the fame of Chriſt Jeſus his doctrin & miracles, Mat. 5. 31.

5. He

5. He built the Temple, & dedicate it to the Father, 1 *King.* 6.

So hath Christ built the Church and conſecrate it unto his Father, Gal. 3. 7, 8.

6. He deſired that all that ſhould pray within the Temple, might be heard, 1 *King* 8.

So Chriſt intercedeth, that all that pray in his holy Church, as true members thereof, may be likewiſe heard, Ioh. 17.

7. He appointed the ſeveral Miniſters and Office-bearers in the Temple.

So hath Chriſt eſtabliſhed the ſeveral Miniſterial functions & offices that ſhould be in his Church, 1 Cor. 12.

The Diſparity.

Solomon did fall away in the end of his life from that ſincerity, eſpecially in Gods worſhip, which he had in the beginning, therefore procured a heavy puniſhment on his houſe after him: but Chriſt Ieſus conſtantly perſevered unto death, in that perfect obedience that he yeelded alway to the Father, and therefore procured great bleſſings on his Church thereby for ever.

49. Solomons *Temple*, 1 King 6. *as it was a Type of Christs personal body*, Jo. 2. 19.

1. IT was a most glorious edifice, 1 *King*. 5, 6, 7. Chapters.

So was the excellent Fabrick of the immaculate body of Christ.

2. It was Stone without, and Gold within.

To shew the resplendent glory of divine Majesty, lurking within a humane and humbled body, Esa. 9.

3. It was full of light through the many windows therein.

So our Saviour was full of heavenly knowledge in the Will of God, which he revealed to mankind, Ioh. 1.

4. It was carved round about with Cherubims, Palms and Flowers.

To note the serviceable & ready attendance of the holy Angels upon the person of Christ, the Palm-trees signifying his triumphant victory over his & our enemies, & the Flowres his heavenly, divers, & flourishing graces, Mat. 4.

5. In

5. In the ſeventh year, and harveſt month, it was accompliſhed.

To ſhew not only the perfection of his perſon (ſignified by that perfect number of ſeven, & ripeneſs of ſuch a ſeaſon as Harveſt) but alſo that in the fulneſs of time, to accompliſh Gods Decree, he ſhould come and be incarnate, Pſal 40. 7.

6. The Temple was ſolemnly conſecrate unto the Lord.

So was the perſon of Chriſt, by perfect obedience in life and death unto his Father, Ibid.

7. There was pleaſant Muſick uſed in the one.

8. In it was the Ark, where the glory of G O D did appear, which glory did fill alſo the Temple.

Which ſignified the heavenly harmony of divine graces to the comfort of his choſen, which ſhould be in this other, Col. 2. 3.

So in Chriſt is the full treaſure of all true wiſedom, knowledge, & grace, and in whom the Godhead perſonally inhabited, and did repleniſh likewiſe this other, Col. 1. 19.

9. It was ſeated on Mount *Moriah*, & in the middeſt of Jeruſalem it did ſtand.

So Chriſt is on high placed, and in the midſt of his Church is to be found, Pſal. 110.

10. In

10. It was not lawfull but in the Temple to offer sacrifice.

So is not any spiritual Sacrifice of ours, but in Christ, and through him acceptable, Heb. 7.

11. Many presumed in the one, saying, The Temple of the Lord, The Temple of the Lord, yet were destroyed.

So many presume in the verbal profession of Christ, that they beleeve in him, and are baptized in his Name, yet shall be damned, Mat. 7. 22.

The Disparity.

FOrty and six years the Temple was in building, after that the same had been destroyed, and cast down by the Babylonians: but within three daies the Temple of the body of Christ Jesus did arise, after that the same had been in a manner destroyed, and crucified by the Jews and Romans, *Ioh.* 2. 19, 20, 21.

50. *The Temple as it was a Type of Christs mystical body, the Church,* 1 King. 6.

1. IT was of hewn polished stones and costly.

So is the mystical body of Christ of lively polished stones, even purged and reformed souls, costly and precious in the Lords sight, Col. 1. 18. Psal. 45. 10.

2. In the building of it there was no noise heard.

So in the building of the Church, the unity of truth, and of the Spirit of love is hereby recommended, without jarring either in opinion, or affection. As also, in that the stones were fitted for the work, before they were brought to be built therein; it shews, that before we can think, that we are to be counted as stones ready to be builded in that body and Temple of the Church, we must be fitted and reformed likewise, Isai. 4. 3.

3. There concurred not only to the building thereof *Solomon*, and his servants: but also *Hiram* of *Tyrus*, and the *Si-*

To shew, that in the building of the Church, Jew & Gentile should concur: not only the Apostles planting & founding the same, but their successors, faithfull Pastors e-

donians,

douians that did hew the timber unto it.

4. It was overlaid within with fine gold upon the carved Cedars.

5. In the Temple were many windows, to make the houſe light.

6. In the Temple were ſeveral degrees of Galleries or Lofts, each one above another, and larger each than other.

7. The walls were carved round about.

very where watering it, and building on their ground, 1 Cor. 13.

To ſhew the beauty of the Church, adorned with divers gifts, to be inward pure and precious, though unſeen, and not perceived of the world, Pſalm 45.

So in the Church is the diſpenſation of many and divers graces, to make the ſame bright and glorious, 1 Cor. 12. 4.

To ſhew the ſeveral rooms and places, which God hath appointed in his Church: ſome higher, ſome lower; Apoſtles, Evangeliſts, Doctors, Paſtors and Elders, &c. the ſame alſo being ſignified by the diverſity of Officers appointed in the Temple, Ibid.

To note the protection of the Church of God, by the miniſtry of Angels, with

with Cherubims, Palm-Trees, and Flowers.

(though outwardly unseen) and the peaceable victorious flourishing under the same, Heb. 1.

So in the fulness of time, when the great Harvest shall be, the number of the Elect being accomplished, then shall the Church be wholly in a triumphant cõpany consũmate, Re. 21. 22

3. In the seventh year, and in the harvest month, it was finished.

9. *Solomon* consecrated the Temple unto the Lord.

So hath Christ, (that true Prince of Peace) his Church unto his Father, Ioh. 17.

10. The Musick that was used in the one.

Did signifie the joy of the faithfull in the other, Esai. 4. 2.

11. In it was the Ark of the Testimony.

So in the Church is the Word of God, and covenant of grace, born by the Levites of Christs true Pastors, in the preaching & publishing of the same.

12. The glory of the Lord filled the Temple.

So doth the glorious presence of God fill ever the other, being amongst his Chosen till the end of the world, Joh. 14.

13. The

13. The Lord promiſed to hallow this houſe, and that his eyes and heart, if his people obeyed him, ſhould be there perpetually.

So will the Lord ſanctifie his Church, and if we obey him conſtantly, his eye of mercy, and heart of compaſsion will be upon us eternally, 1 Cor. 1. 30.

14. In the Porch thereof were ſet two Pillars of Braſs, *Jachin* and *Boaz*, or ſtability and ſtrength, with Lillies & Pomgranates carried upon them.

Noting thereby the ſtability and ſtrength of Chriſts Church through him, who is as a double Pillar unto the ſame; or the two Sacraments of the Church, wherby our faith is ſtrengthened and confirmed unto holineſs, and fruitfulnes in good works. Iames 2.

The Diſparity.

THe ſtones of the Temple were dead and ſenſeleſs: but the members of the Church of God, are ſenſible and lively ſtones. They were poliſhed and hewn by the hand of man: but theſe are reformed and

and ſanctified by the Spirit of Grace. The Temple was utterly deſtroyed and burnt by the enemies of *Iſrael* : but the true Church of God can never be ſo overthrown ; yea, the very gates of hell ſhall not prevail againſt it.

Note, that ſome things here are rather for conveniency of caſe compared, than any typical ſignification is in them ſought, as hath been ſaid in the Epiſtle hitherto.

Elisha *compared.*

1 E*Liſha*, the health of God.

So is Chriſt the health and ſalvation of God truly to all ſick and loſt ſouls, Mat. 9. 12.

2. He ſucceeded *Eliſha*, who anointed him to be after him, 1 *King.* 19. 16.

So Chriſt ſucceeded the Baptiſt (that ſecond Elijah) *who baptized him, to come after him likewiſe, with the baptiſm of the fire & Spirit to baptize*, Luke 3.

3. He received the double of the Spirit of *Eliah*, 2 *King.* 2. 9.

So Chriſt got not only the double, but the full meaſure of the ſpirit which John *had, & that without meaſure*, 10. 1. 14

4. He

4. He cured *Naaman* of his Leproſie, he raiſed the dead, healed the waters that were poyſoned, with few loaves miraculouſly he fed many, &c. and did many ſuch miracles, 2 *Kings* 5. & 2. & 4.

So Chriſt doth cure our ſpiritual Leproſie by the bathing of his blood, and tempers the waters of affliction to us, fed likewiſe many thouſands with few loaves, raiſed the dead & daily raiſeth dead ſouls by the quickning of his grace, and did far many and greater miracles and wonders.

5. *Eliſha* had an untrue and covetous *Gehezi* that ſerved him, who therefore was fearfully puniſhed, 2 *King*. 5.

So Chriſt had a falſe and covetous Iudas, *who followed him, who therefore alſo fearfully periſhed*, Mat. 26.

6. *Eliſha* was called the Chariot and horſe-men of *Iſrael*, 2 King. 13.

So Chriſt is the Chariot whereby we are carried unto heaven, and the ſure defence & ſafegard of his choſen, againſt all their enemies, Zech. 14. 12.

7. He divided the waters of *Iordan* with

So hath Chriſt made a ſafe way through death by his

his Cloak, 2 *King.* 2. 14.

8. They that mocked *Eliſha*, were fearfully devoured, 2 *King.* 2. 23.

9. Nothing ſo ſecret could be hid from *Eliſha*, 2 *King.* 6. 8. and 32.

10. A dead body beeing caſt into the Sepulchre of *Eliſha*, touching his bones is raiſed again, 2 *King.* 13. 21.

His Croſſe, Heb. 9. Pſal. 23.

So ſhall all thoſe that mock Chriſt Ieſus or his Meſſengers, juſtly be deſtroyed, 2 Theſ. 2. 10.

So no ſecret thought of the very heart, can be hid from Chriſt, Mat. 9. 4.

So are our dead ſoules quickned & raiſed here by the touch of Chriſt by faith, & ſo ſhall our dead bodies alſo be raiſed from the grave hereafter by the vertue of his Reſurrect ō, who was laid in the grave likewiſe, Rom. 4. 25.

The Diſparitie.

Eliſha was of a ſevere Spirit, as appears in the example of the children who mocked him, and of his ſervant *Gehezi*, *&c.* but Chriſt was of moſt milde and meek

rit, as is evidently to be seen in his patient sufferings of all injuries without revenge; yea, he kissed the mouth of him that betraied him, and cured the ear of *Malchus* who came out against him.

52. Daniel, *compared.*

1. *Daniel*, the judgement of God.

2. He was an excellent opener of secrets, *Dan.* 2. 5.

3. He was made one of the three Rulers of the whole Kingdome, *Dan.* 5. 29.

4. He was preferred by the King, to be above all the other Rulers in the whole Realm, *Dan.* 9. 3.

So is Christ the judgement and wisedome of the Father, Ioh. 1.

So was Christ that matchlesse manifester of heavenly, and hid mysteries, Ibid. *and* Ioh. 8.

So is Christ, with the Father, and Holy Ghost, one of the Rulers of all the Kingdome of Heaven & earth, with all things that therein are, Ioh. 3. 35.

So Christ is by the Father advanced above all powers above or below, what so ever, Psal. 110.

5. He

5. *He* was envied, innocently accuſed, taken, condemned, and caſt into the Lions den, *Dan.6.*

So was Chriſt Ieſus likewiſe envied cauſeleſly, accuſed innocently, taken wrongfully, condemned unjuſtly, and put to death cruelly.

6. The Lions had no power to devour him: wherefore he came ſafely from them again.

So neither had death power to deſtroy Chriſt, nor the grave power to detain him, but gloriouſly he roſe again from both, Pſal. 36. Luke 24.

7. His enemies were caſt in, next to his delivery, and were by the Lions ſpeedily deſtroyed.

So were the Iewes after Chriſts Aſcenſion by the mercileſs Romans cruelly devoured, yea, death and the grave by Chriſts Reſurrection were ſwallowed up in victory, Hoſea 13. Dan.9.

8. *He* deſtroyed *Bel*, and the Dragon, and overthrew Idolatrie, *Dan.* 13.

So hath Chriſt overcome ſin and the Serpens, and by the preaching of his Truth, abrogated Heatheniſh idolatrous worſhip, Gen.3.15.

53. *JONAH.*

1. *Jonah*, a Dove in name.

2. He was the Lords Prophet.

3. For the ſafety of the reſt in the Ship, he was caſt into the Sea to drown.

4. *He* was three daies, & three nights in the Whales belly, yet at laſt came forth, *Ionah* 2.10.

So was Chriſt the ſame in nature, (to wit) meek and humble, Eſa. 53.

So was Chriſt Ieſus the ſame, Ioh. 8.

So for the ſafety of mankinde, Chriſt was ſent into the world to dye, Epheſ. 1.10.

So was Chriſt three daies and three nights in the bowels of the earth, yet at laſt aroſe, Mat. 12.40.

54. *Iehoſuah*, Zech. 3. 3. to 6.

1. *Iehoſuah*, a Saviour, or the ſalvation of the Lord.

2. *He* was the Lords *H*igh-Prieſt.

So is Ieſus the ſame both in name, and in Effect.

So is Ieſus the High-Prieſt of GOD unto his choſen Church, Heb. 7.

3. He

3. *He* ſtood up as a Mediatour for his people.

4. Satan reſiſted him, but altogether in vain, for he was rebuked.

So doth Chriſt for ever for his Church, Heb. 8.

So tempted he Chriſt, but in vain likewiſe: for he was overcome; & reſted him in his function by the Scribes and Phariſes, but pervailed not. Mat. 4.

5. *Iehoſuah* was cloathed at firſt with filthy garments, but thereafter they were taken away, and glorious garments were given unto him: ſignifying the taking away of his ſins, and coverture of him by the righteouſnes of IESVS CHRIST.

So was Chriſt Ieſus himſelf at firſt cloathed with ignominie the baſe rags of our nature, and ſhape of a ſervant, wherein he did ſuffer, having alſo the filthy garment of our ſins put upon him by imputation, but after this his humiliation, he was brought to exaltation and cloathed not onely with perfect righteouſnes, but with that glory that he had with the Father, before the beginning of the world, Pſal. 110.

6. A Diademe was

So was a Diademe of glory ſet upon the head of

likewiſe ſet upon the head of *Iehoſhua.*

Ieſus, to ſhew him thereby to be not onely the High-Prieſt, but Prince of his people, Zech. 14.9.

55. *Zerubbabel,* Haggai 1. and 2.

1. *Zerubbabel*, a ſtranger in *Babel*, or alien from confuſion.

So was Chriſt a ſtranger in this wicked world, his proper ſeat being the heavens, and an alien from ſin, and eternall confuſion, the wages thereof.

2. *He* is called the Elect one of God in a ſpecial manner, *Hag.* 2.24.

So is Chriſt Ieſus the ſame moſt truely and properly.

3. The Lord promiſeth to make him a Signet: ſignifying thereby, that his dignity & glory ſhould be moſt excellent.

Which onely & fully is accompliſhed in Chriſt.

4. *He* was a Prince of his people.

So is Chriſt the onely Prince of his choſen.

5. *He* was appointed by God to build the material Temple.

So was Chriſt Ieſus to build the ſpiritual Temple.

6. That

6. That which he built, was as nothing in outward ſhew, in compariſon of the firſt Temple: but yet it was more glorious inwardly, in reſpect of the Lords filling it with his preſence, and giving of his peace therein, *Hag.* 2.4,8, and 10.

So the Church which Chriſt hath built, is as nothing in outward glorious ſhew, being baſe and cõtemptible in this world, but (like the kings daughter) ſhe is all glorious within, by the ſpiritual preſence of her Builder, her Head, & Husband Ieſus, who with his preſence gives her alſo his peace, which the world can neither give, receive, nor take away from her.

7. All nations, & the deſire of all nations ſhall be moved to come to this Temple of the Lord, *Hag.* 2.8.

Fore-propheſying ſo, that accompliſhment in the converſion of the gentiles, to the cleer Faith, and true Cunrch of Ieſus.

FINIS.

THE HARMONY OF ALL THE PROPHETS:

BREATHING WITH one mouth the myſtery of CHRISTS *comming*: *and of that Redemption* which by his death he was to accompliſh:

To confirm the CHRISTIAN, and convince the IEW.

By WILLIAM GVILD *Miniſter of Gods* WORD at *King-Edward* in *Scotland.*

The Command, *Iohn* 5. 39.

Search the Scriptures: for in them ye think to have eternal life, and they are they that teſtifie of me.

LONDON,
Printed by *F. L.* for *P. C.* 1658.

TO
THE REVE-
REND AND RIGHT
Worſhipfull D. YOUNG
Dean of *Winchester*.

Right Worſhipfull,

THE *Lord who is the GOD of order, abhorring confuſion, hath by degrees of light, from time to time manifeſted that hid treaſure of his mercy, and our comfort,*

fort, fore-ſhadowing firſt by Types, then fore-ſhewing by Propheſies, and at laſt pointing more clearly and particularly at that Lamb of God, by the Baptiſt *his Fore-runner. So that each age and manner of Revelation hath had ſtill the clearer Demonſtration of the* Meſsiah, *who was approaching: Even as the earth more and more is illuminate, the nearer the Sunns ariſing upon our Horizon is at hand: like* Noah, *who firſt opened the window of the Ark wherein he was, then removed the covering thereof, and at laſt ſtept forth himſelf. This is the Ladder*

which

which Jacob *ſaw comming thus down from Heaven, by the ſeveral degrees of clearer & nearer manifeſtation; and the Starry fore-guiding light, leading at laſt to the place where the Babe was, but there ſtanding and vaniſhing without further progreſs.*

So that it is a marvel how that the Veil ſo long ſhould be upon the eyes of Iſrael, *or the Kall of induration upon the heart of* Judah; *but that even when he came, marking every plain Prophecie, that was foretold of him, and ſeeing the fulfilling of the ſame in his Perſon, they might have known their King.*

He-

Herod *convocates all the Eccleſiaſtical ſort, and askes where he ſhould be born; and they answer at* Bethleem: *For ſo it is written: there they ſaw his Humility at his firſt entrance into the world: and why then truſted they not likewiſe their own quotation, and embraced their Lord?*

Let them peruſe in like manner, the reſt of theſe Prophecies that are ſpoken of him, (according to the particulars of the Treatiſe following) and (laying aſide their ſtiff-neckedneſs, of old ubraided unto them) truely apply, and they ſhall be forced to come to that con-

conclusion of Apollos, *that it is evident by Scripture, That* Jesus is that Christ, *all those things spoken of the* Messiah, *agreeing to him alone, and being applyable to no other besides.* Acts 8. 21.

The humble abasement of this lowly Lord, comming in the shape of a Servant, and dying so ignominious a death for mankind, being the cause of this stumbling of theirs, they expecting a worldly glorious King, and a corporal Deliverance. Therefore Isaiah, *foreseeing their incredulity, for this cause, cryes out,* Who will believe our report? or to Isaiah 53.

whom

whom is the arm of the
Luke 2. 34. Lord revealed? *And holy* Simeon *pronounceth him to be appointed for the rising and fall of many in* Israel, *and for a sign which should be spoken against*; *the wise* OEconomie *of the Lords grace being herein manifested, that by the rejection for a time, the fulnesse of the Gentiles might be accomplished, all men might taste of grace, and the ends of the earth might be his Sons possession.*

Psal. 2. *But would they enter within the Veil, and behold what glory of the* Holiest *is under the base outward covering of the Ark, and by a holy consideration*

on

tion digg within the earth of his humanitie, and they should finde the glorious Pearl and treasure of the incomprehensible Deity, manifesting it self in his life, in matchlesse miracles, possible onely to that nature to perform; so that the simple people are forced to confesse, that none could doe such things, except God were with him, *discovering it self also in his death by fearfull wonders: so that the Centurion proclames,* Of a surety he Was the Son of God: *and after his glorious Resurrection and Ascension, notwithstanding the mightiest oppositi-*

on of the world, and Prince thereof, by strait Lawes, close imprisoments, cruel torments, farre exilements, and sundrie sorts of death; yet this crucified Iesus, by a few Fishermen, whom he made Fishers of men, subdued the world in short space to himself, making Emperours to lay down their Crownes at his feet, who was crowned with Thornes; their Scepters to sway to the advancement of his Kingdom, in whose hand a Reed, for a Scepter, was sometimes mockingly put; their Empires, Oracles, Idols, and former heathenish worship, like Dagon, falne

falne before the Ark, lying overthrowne, ſtriken dumbe, broken in pieces, and (as Siſera before Jael *) proſtrate at the foot of his Croſſe; by ignorance, (as the world accounted) ſubduing learning; by ſimplicity, wiſdome; by humilitie, pride; by weakneſſe, power; by meekeneſſe, crueltie; by ſuffering, obtaining victorie; and by ſhame, attaining to glorie, the moſt glorious, and moſt mighty Kingdomes which we ſee, being but ſmall pieces of their Conqueſts, & monuments of their Trophe.*

What a death then is this, that hath done ſuch things as all the living could not doe?

What matcheleſſe power is this that hath wrought ſuch incredible things by weakeneſſe, by contempt, by the folly of preaching? What baſe means is this to bring down higheſt Powers, Principalities, Thrones and Dominions? And how comes it to paſſe, that theſe conquerours at laſt glorie to dye for him, who dyed ſuch a curſed, and ſhamefull death, but that they know hee liveth and reigneth for ever? and thereby they (having lived here by grace in him, and dyed witneſſing for him) ſhould be brought to live and reign in glory eternally with him?

But

But our hope (according to the promiſe) is, that the Veil at laſt will bee taken from their eyes, and Iapheth *and* Sem *ſhall be found in one Tent: the Lord will powr upon the Houſe of* David, *and upon the Inhabitants of Ieruſalem, the Spirit of grace and of compaſsion, and they ſhall look on him whom they have peirced.* Zech. 12. 10.

Theſe paines, Sir, that I have taken herein, I have dedicate to your Name, as a teſtimony of my more than deſerved duty and affection to you, which I ſhall think my ſelf ever bound to owe, for your manifold courteſies,

whereof at your last being in your owne Native Countrey, I had sufficient proofe; especially, not onely in that accesse of LEVI to his Sacred MAJESTIE, by your means, and your unmerited speeches there-anent: but likewise in that Royall gracing of the same which thereafter ensued, and of the Authour (though unworthie) thereof. The experience therefore of your modest, humane, and most gentle inclination, assures mee at this time, of your owne courteous and kind acceptation of this harmonicall consent, (in making the Old Testament (as it were) by

by the hand to lead in the New; and the Trumpet of the Prophets to ſound the newes o the Goſpel) without the needing many (if any) words, earneſtly to ſute the ſame.

Receive therefore, Sir, from an affectionate heart, and dutifull hand, this ſmall Pledge of gratitude and remembrance, and what weakneſs or defect is therein, let your better abilitie and Learned Iudgement cover, ſupport, and ſupply the ſame. Whereunto remitting and recommending it :- Beſeeching GOD to multiply upon you the growth of his Grace, and ſenſible bleſsing, and that

with our Master Iesus, you may dayly grow more and more in favour both with God and Man:

Your Worships in all

sincere and dutifull

affection in the Lord,

WILLIAM GUILD.

THE HARMONY OF ALL THE PROPHETS.

1. *His Fore-runner*, the BAPTIST.

BEHOLD, I will send my Messenger, and hee shall prepare the way before me, &c. *Malachy* 3. 1.

A Voice cryeth in the Wilderneſſe, Prepare you the way of the Lord, make ſtrait in the deſart a path for our God. *Iſaiah* 40. 3.

Every valley ſhall be exalted, and everie Mountain ſhall be made low, and the crooked ſhall *verſe* 4.

shall be streight, and the rough places plain.

Verse 5. And the glorie of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Zacharias, Luke 1.76. And thou, Babe, shalt be called the Prophet of the most High: for thou shalt goe before the face of the Lord, to prepare his waies,

Verse 77. And to give knowledge of Salvation unto his people, by the remission of their sinnes:

Verse 78. Through the tender mercie of our God, whereby the Dayspring from on high hath visited us.

Verse 79. To give light to them that sit in darknesse, and in the shaddow of death: and to guide our feet into the way of peace.

Malach. 4.5. Behold, I will send you *Elias* the Prophet, before the comming

ming of the great and fearfull Day of the Lord.

And he shall turne the heart of the Fathers to the Children, and the heart of the children to their fathers: lest I come and smite the earth with cursing. *Verse 6.*

And if ye will receive it, *Iohn* is that *Elias* (saith Christ) which was to come. *Math. 11. 14.*

2. *His owne comming or birth.*

THere shall come a Star of *Iacob*: and a Scepter shall arise of *Israel*, that shall smite the coasts of *Moab*, and destroy the Sons of *Sheth*. *Balaam. Numb. 24. 17.*

O Zion, that bringest good tidings, get thee up into the high Mountaines: O Jerusalem, that bringest good tydings, lift up thy voice with strength, lift it up, be not afraid; Say to the Cities of Iudah, *Behold your GOD.* *Isaiah 40. 9.*

Be-

Verſe 10. Behold, the Lord God will come with power, and his arm ſhall rule for him: behold, his reward is with him, and his work is before him.

Chap. 28. 16. Therefore thus ſaith the Lord God; Behold, I will lay in Sion a Stone, a tryed Stone, a precious Corner Stone, a ſure foundation, he that beleeveth, ſhall not make haſte.

Chap. 9. 6. For unto Us a Child is Born, and unto Us a Son is Given, & the government is upon his ſhoulder: and he ſhall call his Name Wonderfull, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace, the increaſe of his government and peace ſhal have no end.

Chap. 41: 27. I will give unto Jeruſalem one that ſhall bring good tidings unto it.

Ier. 30. 21. And their noble Ruler ſhall be

be of themſelves, and their Go-
vernour ſhall proceed form the
midſt of them: and I will cauſe
him to draw neer & approach
unto me. For who is this that
directed his heart to come
unto me (ſaith the Lord?)

In thoſe daies, and at that *Chap.* 33.15.
time, will I cauſe the Branch of
Righteouſnes to grow up unto
David, and he ſhall execute
Iudgement and Righteouſnes
in the Land.

Behold I will bring forth *Zech.* 3.8.
the Branch my Servant.

For lo, the Stone that I have *Verſe* 9.
laid before *Ieboſhuah*, upon that
one Stone there ſhall be ſeven
eyes: Behold, I wil cut out
the graving thereof, ſaith the
Lord of Hoſts: and I will
take away the iniquity of the
Land in one day.

In that day there ſhall bee a *Chap.* 13.1.
Fountain opened to the Houſe
of

of *David*, and to the inhabitans of *Ieruſalem* for ſin and for uncleanneſſe.

Malac. 3. 1. And the Lord whom ye ſeek, ſhall ſpeedily come to his Temple; even the Meſſenger of the Covenant whom ye deſire: Behold, he ſhall come, ſaith the Lord of *Hoſts*.

Verſe 2. But who may abide the day of his comming? and who ſhall endure when he appeareth? For he is like purging fire, and like Fullers Sope.

Verſe 3. And he ſhall ſit down to try & fine the ſilver: he ſhall even fine the ſons of *Levi*, and purifie them as gold & ſilver, that they may bring offrings unto the Lord in Righteouſnes.

Iſaiah. 59. 20. And the Redeemer ſhall come unto *Zion*; and unto them that turn from Iniquity in *Iacob*, ſaid the Lord.

3. *The*

3. *The time of his comming, or Birth.*

THe Scepter ſhall not depart from *Judah*, nor a Law-giver from between his feet untill *Shiloh* come: and the people ſhall be gathered unto him. *Iacob*, *Gen.* 49. 10.

Now aſſemble thy Gariſons, O Daughter of Gariſons (*Jeruſalem*) he hath laid ſiege againſt us: they ſhall ſmite the Judge of Iſrael with a Rod upon the cheek. *Micah.* 5. 1.

And thou *Bethleem Ephrathah*, &c. out of thee ſhall he (*then*) come forth unto me, that ſhall be the Ruler in Iſrael. Verſe 2.

And there ſhall be a day (it is known to the Lord) neither day nor night, but about the evening time it ſhall be light (that is, there ſhall be a gloomie time of trouble and ſub- See *Zachary* 14. 7. 8.

subjection: in the end whereof God shall send spiritual comfort to the Iewes.

Verse 8. And in that day shall there waters of Life go out from *Ierusalem*, half of them toward the East Sea, and half of them toward the uttermost Sea, and shall be both in Summer and Winter.

Dan. 9. 24. Seventy Weekes (which was 490. yeares till Christs comming) are determined upon thy people, and upon the holy City to finish the wickednes, and to seal up the sins, and to revail the iniquitie, and to bring in everlasting righteousnes, and to seal up the Vision and Prophecie, and to anoint the most Holy.

Verse 25. Know therefore and understand, that from the going forth of the commandement to bring again the people, and to build *Ierusalem*, unto *Messiah* the Prince, shall be 7 weeks,

and threeſcore and two weeks, and the ſtreet ſhall be built again, and the wall in a troubleſome time.

See the Marginal note of the Bible, which explains this count.

4. *The place of his Birth, and of what Tribe he ſhould be of.*

AND thou, *Bethleem-Ephrathah*, art little to be amongſt the thouſands of *Iudah*: yet out of thee ſhall he come forth unto me, that ſhall be the Ruler in *Iſrael*, whoſe goings forth have been from the beginning, and from everlaſting. *Mich. 5. 2.*

And he ſhall ſtand and feed in the ſtrength of the Lord, and in the Majeſty of the Name of the Lord his God, and they ſhall dwell ſtill: for now ſhall he be magnified unto the ends of the World: and he ſhall be our peace. *Ver 4.*

5. *Of what Family or Stock he ſhould be of.*

Iaiah 11. 1. BUt there ſhall come a Rod forth of the Stock of *Iſhai*: and a Graff ſhall grow out of his Roots:

Verſe 2. And the Spirit of the Lord ſhall reſt upon him, &c.

Verſe 10. And in that day the root of *Iſhai*, which ſhall ſtand up as a ſign unto the people: the nations ſhall ſeek unto it, and the reſt ſhall be glorious.

Ier. 33. 15. In thoſe daies, and at that time, will I cauſe the branch of righteouſneſs to grow upon *Dauid*: and he ſhall execute Iudgement and righteouſneſs in the Land.

6. *Who ſhould be his Mother.*

Iſai. 7. 14. BEhold, a Virgin ſhall conceive and bear a Son, and she ſhall call his name *Immanuel*: Butter and Honey ſhall he eat, till he have know-

knowledge to refuſe the evil, and choſe the good.

For the Lord hath created a new thing in earth: A Woman ſhall compaſs a Man. *Ier.* 31. 22.

7. *He is preſented to the Lord, and circiſed; as it is written,*

EVery man-child that firſt openeth the womb, ſhall be holy to the Lord. And in the eighth day the fore-skin of the Childs fleſh ſhall be circumciſed. *Lev.* 12. 3. 6. 3.

8. *He is carried to* Ægypt *after his Birth, that it might be fulfilled*

OUt of *Ægypt* have I called my Son. *Hoſ.* 11. 1.

9. *A great ſlaughter of the Bethleemite children enſueth thereafter; whereby this Prophecie was fulfilled.*

IN *Rhama* was a voice heard, mourning and weeping, and great *Ier.* 31. 15.

howling; *Rachel* weeping for her children, and would not be comforted, becauſe they were not.

10. *After his return, he is brought and abides in Nazareth: that it might be fulfilled which was ſpoken by the Prophets,*

Judg. 13. 5 Being typed there by *Samſon.* THat he ſhould be called a Nazarite.

11. *He ſhould be God.*

Mat. 2. 23 *Iſai.* 40. 9. OZion, that bringeſt good tydings, &c. ſay to the Cities of *Judah*, Behold your God.

Chap. 9. 6. For unto us a Child is born, and unto us a Son is given, and his Government is upon his ſhoulder: and he ſhall call his name, Wonderful, Counſellor, The mighty God, &c.

Cha. 35. 4. Say to them that are fearfull, Be ſtrong, fear not, behold, your God commeth with vengeance; even God

God with a recompence, he will come and *ſave* you.

Then ſhall the eyes of the blind be lightened, and the ears of the deaf be opened. *Verſe* 5.

And in that day ſhall men ſay, Lo this is our God; we have waited for him, and he will ſave us. *Chap.* 25. 9.

12. *He ſhould be man.*

THe [Seed] of the Woman ſhall bruiſe down the head of the Serpent. *Gen.* 3. 15.

In thee, and in [thy Seed] ſhall all the families of the earth be bleſſed. *Ier.* 30. 21. 26. 4. 28.

I will raiſe them up a Prophet from amongſt their Brethren [like unto thee] & will put my words in his mouth, and he ſhall ſpeak unto them all that I command him: and whoſoever will not hearken to my words, which he ſhall ſpeak in my name, I will require it of him. 4. *Deu.* 18. 18.

And their noble Ruler ſhall be of *Chap.* 12. 3.

of themſelves, and their Governor ſhall proceed from the midſt of them.

Iſai. 53.3. He is a man full of ſorrows, and hath experience of infirmities.

13. *He ſhould be both united in one Perſon.*

Iſai. 7.14. AND they ſhall call him *Immanuel:* which is by interpretation, *God with us.*

14. *The Spirit of God ſhall reſt upon him: as was viſibly ſeen in his Baptiſm.*

Iſai. 42.1. BEhold, my Servant, I will ſtay upon him [mine Elect, in whom my ſoul delighteth) I have put my Spirit upon him, he ſhall bring forth Iudgement to the Gentiles.

Chap. 11.2. And the Spirit of the Lord ſhall reſt upon him: the Spirit of Wiſedom and underſtanding, the Spirit of Counſel and ſtrength, the Spirit

rit of Knowledge, and of the fear of the Lord:

And ſhall make him prudent in the fear of the Lord: for he ſhall not judge after the ſight of his eyes; neither reprove by the hearing of his ears: *Verſe 3.*

But with righteouſneſs ſhall he judge the poor, and with equity ſhall he reprove for the meek of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked. *Verſe 4.*

And Juſtice ſhall be the Girdle of his Loyns, and Faithfulneſs the Girdle of his Reyns. *Verſe 5.*

15. *His Name ſhall be* JESUS CHRIST, *or a Saviour annointed by God: and to what end his comming and annointing ſhall be.*

Isa. 60.16. & 45.21. And thou ſhalt know, that I the Lord am thy *Saviour*, and thy *Redeemer*, the mighty one of *Jacob*.

Chap. 43. I, even I am the Lord, and beſides me, there is no other *Saviour*.

Chap. 61. The Spirit of the Lord is upon me; therefore hath the Lord *anointed* me: he hath ſent me to preach good tydings to the poor, to bind up the broken-hearted, to preach liberty to the captives, & to them that are bound, the opening of the priſon.

Verſe 2. To preach the acceptable year of the Lord, and the day of vengeance of our GOD, to comfort all that mourn.

Verſe 3 To appoint unto them that mourn in Zion, & to give unto them beauty for aſhes; the oyl of joy for mourning; the garment of gladneſs, for the ſpirit of heavineſs; that they might be called the Trees of righteouſneſs, the planting of the Lord, that he might be glorified.

I the Lord have called thee in righteouſneſs, and will hold thy hand, and I will keep thee & give thee for a Covenant of the people, and for a light of the Gentiles. *Chap.* 42.6

That thou maiſt open the eyes of the blind, & bring out the priſoners from the priſon: and them that ſit in darkneſs, out of the priſon-houſe. *Verſe* 7.

The Kings of the Earth band themſelves, and the Princes are aſſembled together againſt the Lord, and againſt his Chriſt. *Pſal.* 2.2.

Thou loveſt righteouſneſs, and hateſt wickedneſs: becauſe God, even thy God hath *anointed* thee with the oyl of gladneſs above thy Fellows. *Pſal.* 45.7.

Then the Angel ſaid unto her; Fear not *Mary*, for thou haſt found favour with God. For lo, thou ſhalt conceive in thy womb, and bear a Son, and ſhalt call his name *Jeſus*. *Luk.* 1.30. See *Eſdras* 7.28,29.

16. *His*

16. *His Kingly Office, and administration thereof.*

Isay 9.7. HE ſhall ſit on the Throne of *David*, and upon his Kingdom to order it, and to eſtabliſh it with
1 Juſtice. judgement and with [1] Juſtice, from henceforth, even for ever: the zeal of the Lord of Hoſts will perform this.

Chap. 11.4 With righteouſnes ſhall he judge the poor, and with equity ſhall he reprove for the meek of the earth:
2 Power. and [2] he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

Verſe 5. And Juſtice ſhall be the Girdle of his Loins, and Faithfulneſs the Girdle of his Reins.

Verſe 6. The [3] Wolf alſo ſhall dwell with
3. Peace or meekneſs. the Lamb, & the Leopard ſhall lye with the Kid: and the Calf, and the Lion, & the fat Beaſt together, and a little Child ſhall lead them, &c.

Then

Then ſhall none hurt or deſtroy *Verſe 9.*
in all the Fountain of my Holy-
neſs. For 4 the earth ſhall be full of 4. Plenty.
the knowledge of the Lord, as the
waters that cover the Sea.

Behold, the daies come (ſaith the *Jer. 23. 5.*
Lord) that I will raiſe unto *David*
a righteous Branch: & a King ſhall
reign and proſper, and ſhall execute
judgement and juſtice in the earth.

In his daies *Judah* ſhall be 5 ſaved, *Verſe 6.*
and *Iſrael* ſhall dwell 6 ſafely: and 5. Grace.
this is the name wherby they ſhall 6. Tran-
call him, *The Lord our Righteouſneſs.* quillity &
7. Righte-
He ſhall be great, and he ſhall be ouſneſs.
called, *The Son of the moſt High*: *Luk. 1. 32.*
and the Lord ſhall give unto him
the Throne of his Father *David*.

And he ſhall reign over the *Verſe 33.*
Houſe of *Iacob* for *ever*, and of his
Kingdom ſhall be no end.

For, *behold*, I gave him for a wit- *Iſai. 55. 4.*
neſs (ſaith the Lord) to the people:
for a Prince and a Maſter unto the
people.

17. *His*

17. *His Prieſtly office. What Sacrifice he ſhould offer; and for whom he ſhould pray.*

Iſa. 53. 10. YEt the Lord would break him, and make him ſubject to infirmities.

* His oblation. When he ſhall make * his ſoul an Offering for Sin, he ſhall ſee his ſeed, and prolong his daies: and the will of the Lord ſhall proſper in his hand.

Verſe 12. Therfore will I give him a portion with the great, and he ſhall divide the ſpoyl with the ſtrong, becauſe he hath powred out his Soul unto death; and he was counted with the Tranſgreſſours, and bare the ſins of many; and * *prayed* for the Treſpaſſers.

* His oblation

18. *His Prophetical Office, and Paſtoral function, abrogating ignorance, and reſtoring light, &c.*

He

HE hath ſent me to preach good tyding unto the poor, to bind up the broken-hearted, to preach liberty to the Captives; and to them that are bound, the opening of the Priſon. *Iſa. 16. 1.*

To *preach* the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn. *Verſe 2.*

Then ſhall the eyes of the blind be lightened, and the ears of the deaf be opened. *Chap. 25.*

And he will deſtroy in his Mountain, the covering, that covereth all people: and the Veil that is ſpred upon all Nations. *Chap. 25. 7.*

Moreover, the light of the Moon ſhall be as the light of the Sun; and the light of the Sun ſhall be ſeven-fold, and like the light of ſeven daies, in the Day that the Lord ſhall bind up the breach of his *Chap. 30. 26.*

his people, and heal the ſtroke of their wound.

Deut. 18. 15. The Lord thy God (ſaith *Moſes* to *Iſrael*) will raiſe up unto thee a *Prophet* like unto me, from among ye, even of thy brethren, unto him ye ſhall hearken.

Iſa. 40. 11. He ſhall feed his Flock like a *Shepherd*, he ſhall gather the lambs with his arm, & carry them in his boſom, and ſhall guide them with young.

Ezek. 34. 23. And I will ſet up a Shepherd over them, and he ſhall feed them, even my ſervant *David* (meaning *Chriſt*, Hoſ. 3 5. of whom *David* was a Figure) he ſhall feed them, and he ſhall be their Shepherd.

Iſa. 49. 8. Thus ſaith the Lord, In an acceptable time have I heard thee, and in a day of ſalvation haye I helped thee: and I will preſerve thee, and give thee for a Covenant of the people, that thou maiſt raiſe up the earth,

earth, and obtain the inheritance of the desolate heritages.

That thou maist say to the prisoners, Go forth, and to them that are in darkness, Shew your selves: they shall feed in the waies, and their pastures shall be in all the tops of the hills. *Verse 9.*

They shall not be hungry, neither shall they be thirsty, neither shall the heat smite them, nor the Sun: for he that hath compassion on them, shall lead them, even to the springs of waters shall he drive them. *Verse 10.*

19. *He should be the natural Son of God: and therefore not begotten by man, but conceived of the Holy Ghost.*

I will declare the Decree: that is, the LORD hath said unto me, Thou art my Son, this day I have begotten thee. *Psal. 2. 7.*

Kiss

Verſe 12. Kiſs the Son, leſt he be angry, & ye perish in the way, when his wrath shall ſuddenly burn: bleſſed are all that truſt in him.

Dan.2.34. Thou beheldeſt till a ſtone was cut off the Mountain, without hands, which ſmote the Image upon his feet.

Iſai.8.14. cited Mat.21. 44. And whoſoever shall fall upon this ſtone, he shall be broken: but on whomſoever it shall fall, it will dash him in pieces.

Zech. 3 9. For lo, the ſtone that I have laid before *Jehoſhua*, upon that one ſtone there shall be ſeven eyes; Behold, I will cut out the graving thereof, ſaith the Lord of Hoſts.

Luke 1.35 And the Angel anſwered, & ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Moſt high ſhall over-ſhadow thee. Therefore alſo that holy thing which ſhall be born of thee, shall be called the Son of God.

See Heb. 10.5. cited out of Pſ. 40. 7.

20. *His*

20. *His low abaſement upon Earth.*

I Am a Worm, and not a man: a ſhame of men, & the contempt of the people. *Pſal.22.6.*

But he ſhall grow up before him as a Branch, and as a Root out of a dry ground: he hath neither form nor beauty: when we ſhal ſee him, there ſhall be no form that we ſhould deſire him. *Iſaia.53. 2.*

He is deſpiſed and rejected of men, he is a man full of ſorrowes, and hath experience of infirmities, we hid, as it were, our faces from him: he was deſpiſed, and we eſteemed him not. *Verſe 3.*

21. *His perfect obedience unto the* FATHER.

THe Lord God hath opened my ear, and I was not rebellious, neither turned I back. *Iſaiah 50. 5.*

Pſal.30.7. Then ſaid I, Loe, I come: for in the Roll of the Book it is written of me.

Verſe 8. I deſired to doe thy good will, O my God: yea thy Law is within my heart.

Verſe 9. I have declared thy righteouſneſs in the great Congregation: Loe, I will not refrain my lips, O Lord, thou knowſt, &c.

Pſal.18. 21. Becauſe I kept the waies of the Lord, and did not wickedly againſt my God.

Verſe 22. For all his Lawes were before me: and I did not caſt away his commandements.

Verſe 23. I was upright alſo with him: & have kept me from wickedneſſe.

Verſe 24. Therefore the Lord rewarded me according to my rigtheouſneſs, and according to the pureneſſe of my hands in his ſight.

Pſal.45.7. Thou loveſt righteouſneſſe, and hateſt wickedneſſe: becauſe God, even thy GOD, hath anointed

thee with the oyl of gladneſs above thy fellowes.

22. *His meekneſſe and mercy towards man.*

A Bruiſed Reed he ſhall not break, and the ſmoking Flax ſhall he not quench: he ſhall bring forth judgement in truth. *Iſai.* 42 3.

23. *His humble behaviour, and riding to Hieruſalem on an Aſſe-Colt,* Matthew 21.

HE ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreet. *Iſay* 42. 2.

Rejoce greatly, O Daughter Zion: Shout for joy, O Daughter Ieruſalem: Behold, thy King commeth unto thee: he is juſt, and ſaved himſelf: poor, and riding upon an Aſſe, and upon a Colt, the Foal of an aſſe. *Zech.* 9. 9.

24. *His zealous purging of the Temple.*

Pſal. 99. 2. FOr the zeal of thine houſe hath eaten me: and the rebukes of them that rebuked thee, are falln upon me.

25. *The Children cry in the Temple,* Hoſanna, *to the* Son *of* David, *as it is written.*

Pſal. 82. BY the mouthes of Babes and Sucklings, thou haſt made perfect thy prayſe.

26. *The time of his ſuffering.*

Dan. 9. 26. AND after threeſcore and two weekes (which is 439. years after the building of the Temple, at the commandement of *Darius*) ſhall MESSIAH be ſlain, and ſhall have nothing, &c.

Verſe 27. And he ſhall confirm the Covenant with many for one week: (till

(till that eternal Sabbath) and in the middeſt of the weeks (that is, after three years preaching, or thereabout,) he ſhall cauſe the Sacrifice and the Oblation to ceaſe, (Chriſt accomplishing & abrogating the ſame by his Death and Paſſion,) &c. Dan. 9. 28.

27. *His Betrayer*, Iudas *a Diſciple.*

YEa, my familiar friend, whom I truſted, which did eat of my bread, hath lifted up the heel againſt mee. Pſal. 41. 9

Surely mine enemy did not deſame me, for I could have born it; neither did mine Adverſarie exalt himſelf againſt me, for I would have hid my ſelf from him. Pſal. 55. 12.

But it was thou, O man, even my companion, my guide, and my familiar. Verſe 13.

Which delighted in conſulting together, and went into the *Houſe* of God, as companions. Verſe 14.

Psal. 109. 5. And have rewarded me evill for good: and hatred for my friendship.

Verse 6. Set thou the wicked therefore over him: and let the Adversarie stand at his right hand:

Verse 7. When he shall be judged, let him be condemned, and let his prayer be turned into sin.

Verse 8. Let his dayes be few: and let another take his Charge.

28. *His exercise in the Garden, before he was betrayed, and what he suffered there.*

Psal. 109. 4. FOr my friendship, they were my Adversaries: bnt I gave my self to Prayer.

Lam. 1. 13. From above He sent fire into my bones.

Chap. 2. 11. Mine eyes doe fail with tears: my bowels swell: my Liver is powred upon the earth, &c.

Behold, O Lord, how I am troubled: my bowels swell, my heart is

is turned within me, for I am full of heavineſſe.

I am like water powred out, and all my bones are out of joynt: my heart is like Wax, it is molten in the midſt of my bowels. *Pſal.* 22. 14.

29. *The price for which he was ſold, and how it was beſtowed.*

SO they weighed for my wages (or price) thirty pieces of ſilver. *Zech.* 11. 12.

And the Lord ſaid unto me, Caſt it unto the Potter: a goodly price, that I was valued at of them. And I took thirty pieces of ſilver, and caſt them to the Potter in the Houſe of the Lord. *Verſe* 13.

30. *The ſcattering of his diſciples when he was betraied, and taken,* Matthew 26.

ARiſe, O Sword, upon my Shepherd, and upon the man that is my fellow, ſaith the *Lord* of *Zech.* 13. 1

Hosts: Smite the Shepherd, and the sheep shall be scattered.

31. *His preceding sufferings, before his Crucifying, in Scourging, Buffeting, Spetting, &c.*

Isaiah 50. 6. I Gave my back unto the smiters, and my cheeks to the nippers: I hid not my face from shame and spetting.

Chap. 52. 14. As many were astonied at thee: (his visage was so deformed of men, and his form of the Sons of men) so shall hee sprinkle many Nations.

23. *How is garments should be parted.*

Psal. 22. 18. THEY parted my Garments amongst them, and did cast Lots upon my Vesture.

33. *How he should be nailed on a Crosse.*

Psal. 22. 16. THey pierced my hands and my feet.

Gal. 3. 13. And in that he was to redeem

us

us from the curſe of the Lawe, beeing made a curſe for us: it behooved ſo to be, as it is writter, Deut. 21. 13.
Curſed is every one that hangeth on a Tree.

34. *That hee ſhould be crucified between Malefactors.*

AND he was counted with the Tranſgreſſors. Iſai. 53. 12.

35. *How he ſhould be mocked and taunted, both in words and geſture.*

ALl they that ſee me, have me in deriſon: they make a mow, and nod the head, ſaying, Pſal. 22. 7.
He truſted in the Lord, let him deliver him: let him ſave him, ſeeing he loveth him. Verſe 8.
I became alſo a rebuke unto them: they that looked upon me, ſhaked their heads. Pſ. 109. 25.
I was a deriſion to all my people, and their ſong all the day. Lam. 3. 14.

36. *What*

36. *What drink he ſhould get upon the Croſſe.*

Pſal. 69. 21. FOr they gave me Gall in my meat, and in my thirſt they gave me Vineger to drink.

37. *How he ſhould be forſaken of all.*

Pſal. 69. 20. REbuke hath broken my heart, and I am full of heavineſs: and I looked for ſom to have pitie on me, but there was none: and for comforters, but I found none.

Lam. 1. 16. For theſe things I weep, mine eye, even mine eye caſts out water: becauſe the Comforter that ſhould refreſh my ſoul, is far from me: and my Children are deſolate, becauſe the enemy hath prevailed.

38. *The laſt words that he ſhould uſe.*

Pſ. 22. 1. *Complaining.* My God, my God, why haſt thou forſaken me?

Iſa. 53. 12. *Interceding.* And he prayed for the trepaſſers. *Re-*

Recommending. Into thy hand, O LORD, I recommend my Spirit. *Pſal.* 31. 5.

39. *His patience that he ſhould have in all his ſufferings.*

HE was oppreſſed, and he was afflicted, yet did he not open his mouth: He is brought as a Sheep to the ſlaughter, and as a Sheep before her ſhearer is dumb, ſo he opened not his mouth. *Iſai.* 53. 7. *Pſal.* 38. 13, 14.

Thus am I, as a man that hears not: and in whoſe mouth are no reproofs.

For on thee, O Lord, doe I wait: thou wilt hear me, my Lord, my God. *Verſe* 15

40. *For whom he ſhould ſuffer all theſe things, and his own innocencie therein.*

BUt he was wounded for our tranſgreſſions, he was broken *Iſai.* 53. 5.

for our inquities: the chaſtiſement of our peace was upon him, and with his ſtripes are we healed.

Verſe 6. And we like Sheep have gone aſtray: we have turned every one to his own way, & the Lord hath laid upon him the Iniquity of us all:

Verſe 9. And he made his grave with the wicked, and with the rich in his death, though he had done no wickedneſs, neither was any deceit in his mouth.

41. *His legs were not broken, as the others were that were crucified with him, as was foretold.*

Exod. 12. 46. NOt a Bone of his ſhall be broken.

42. *His ſide was peirced with a Spear, that the Scripture might be fulfilled.*

Zech. 12. 10. AND I will powre upon the houſe of *David*, and upon the Inhabitants of Jeruſalem, the Spirit

rit of grace and of compaſsion, and and they ſhall look upon me whom they have peirced.

43. *His Burial.*

AND he made his grave with the wicked, and with the rich in his death. *Iſaiah* 53. 9.

44. *His Reſurrection.*

WHerefore my heart is glad, and my tongue rejoyceth: my fleſh alſo doth reſt in hope. *Pſ.* 16. 9.

For thou wilt not leave my ſoul in the grave; neither wilt thou ſuffer thy holy One to ſee corruption. *Verſe* 10.

Thou wilt ſhew me the path of life: in thy preſence is the fullneſs of joy, and at thy right hand are pleaſures for evermore. *Verſe* 11.

45. *His victory over Satan, Death, the Grave, and all our enemies.*

The

Gen. 3. 15. THe [Seed] of the Woman shall bruiſe down the head of the Serpent.

Iſai. 25. 7. And he will deſtroy in his Mountain, the covering, that covereth all people: and the veil that is ſpread upon all Nations.

Verſe 8. He will deſtroy death for ever, and the Lord God will wipe away the tears from all faces, and the rebuke of his people will he take away, out of all the earth: For the Lord hath ſpoken it.

Verſe 9. And in that day shall men ſay, lo this is our God, we have waited upon him, and he will ſave us: This is the Lord: we have waited for him, we will rejoyce, and be joyfull in his ſalvation.

Hoſ. 13. 14. I will redeem them from the power of the Grave: I will deliver them from death: O death, I will be thy death: O grave, I will be thy

thy deſtruction: repentance is hid up from my eyes.

46. *His Aſcenſion, or exaltation, and ſitting at the right hand of the Father.*

THou art gone up on high, thou haſt led captivity captive, and received gifts for men: yea even the rebellious haſt thou led, that the Lord God might dwell there. *Pſ.* 68.18.

The Stone which the builders refuſed, is made the head of the corner. *Pſal.* 118. 22.

This was the Lords doing, and it is marvellous in our eyes. *Verſe* 23.

The Lord ſaid unto my Lord, Sit at my right hand, until that I make thine enemies thy footſtool. *Pſ.* 110.1

47. *The deſtruction of Ieruſalem, that ſhould ſhortly enſue after the death of the Meſsiah and his Aſcenſion, by* Titus *the ſon of* Veſpaſian.

And

Dan.9.26. AND after the Meſsiah ſhall be ſlain, the people of the Prince that ſhall come, ſhall deſtroy the City and the Sanctuary, and the end thereof ſhall be with a floud, & unto the end of the battel it ſhall be deſtroyed by deſolations.

Verſe 27. And for the overſpreading of the abominations, he ſhall make it deſolate, even untill the conſummation determined ſhall be powred upon the deſolate.

48. *Whereby, How, and who are ſaved by him.*

Iſai. 53.5. AND with his ſtripes we are healed.

Chap.52. 14. And as many were aſtonied at thee (his viſage was ſo deformed of men, and his form of the ſons of men) ſo ſhall he ſprinkle many Nations.

Zech.9.11. Thou alſo ſhalt be ſaved through the blood of the Covenant.

By

By the knowledge of himſelf ſhall my righteous ſervant juſtifie many: for he ſhall bear their iniquities. *Iſa.* 53. 11.

Look unto me, and ye ſhall be ſaved, all the ends of the earth ſhall be ſaved: for I am God, and there is no other. *Chap.* 45. 22.

And the Redeemer ſhall come unto Zion, and unto them that turn from iniquity in *Iacob*, ſaith the Lord. *Chap.* 59. 20.

49. *The calling of the Gentiles, and largeneſs of his Dominion thereby, (with the perpetuity thereof) according to* Noahs *wiſh, and the Promiſe made to* Abraham. *Gen.* 9 27. *Gen.* 12. 3.

ASk of me, and I will give thee the Heathen for thine Inheritance, and the end of the earth for thy poſſeſsion. *Pſal.* 2. 8.

His dominion alſo ſhall be from Sea to Sea, and from the River unto the ends of the Land. *Pſal.* 72. 8.

They that dwell in the Wilder- *Verſe* 9.

neſs, ſhall kneel before him: and his enemies ſhall lick the duſt,&c.

Verſe 11. Yea all Kings shall worship him: and all Nations shall ſerve him.

Iſai. 42.6. I will give thee for a Covenant of the people: and for a light of the Gentiles.

Cha. 11. 10 And in that day the Root of *Iſhai*, which shall ſtand up as a ſign unto the People: the Nations shall ſeek unto it,& his reſt shall be glorious.

Chap. 49.6 I will alſo give thee for a light to the Gentiles,that thou maiſt be my ſalvation, to the end of the world.

Verſe 22. Thus ſaith the Lord God, Behold I will lift up my hand to the Gentiles, and ſet up my Standard to the people: and they shall bring thy ſons in their arms, and thy Daughters shall be carried upon their shoulders.

Verſe 23. And Kings shall be thy nurſing Fathers, and Queens shall be thy nurſes:and they shall worship thee with their faces towards the earth, &c. There-

Therefore thy gates shall be open continually, neither day nor night shall they be shut, that men may bring unto thee the riches of the Gentiles, and that their Kings may be brought. *Chap. 60. 10.*

Behold, thou shalt call a Nation that thou knoweſt not, and a Nation that knew not thee shall run unto thee, becauſe of the Lord thy God, and the holy One of Iſrael, for he hath glorified thee. *Chap. 55. 5.*

I have been ſought of them that asked not: I was found of them that ſought me not: I ſaid, Behold me, behold me, unto a Nation that called not upon my Name. *Chap. 65. 1.*

And the Kingdom, and the dominion of the greatneſs of the Kingdom under the whole Heaven, shall be given to the holy people of the moſt high, whoſe Kingdom is an everlaſting Kingdome, and all Powers shall ſerve and obey him. *Dan. 7. 27.*

Hoſ. 1.10. And in the place where it was ſaid unto them, Ye are not my people, it ſhall be ſaid unto them, Ye are the Sons of the living God.

But in the laſt daies it ſhall come
Mica.4.1. to paſs, that the Mountain of the
See Mal.1 10. Houſe of the Lord ſhall be prepared in the top of the Mountains, & it ſhall be exalted above the hils, and people ſhall flow unto it.

Verſe 2. Yea many Nations ſhall come, & ſay, Come, and let us go up to the Mountain of the Lord, and to the houſe of the God of *Iacob*, and he will teach us his waies, and we will walk in his paths: for the Law ſhall go forth of Zion, and the Word of the Lord from Jeruſalem, &c.

Zech.8.20. Thus ſaith the Lord of Hoſts, that there ſhall yet come people and the inhabitants of great Cities.

Verſe 21. And they that dwell in one City, ſhall go to another, ſaying, Up, let us go and pray before the Lord, and ſeek the Lord of Hoſts: I will alſo go. Yea

Yea, great People & mighty Nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord, &c. *Chap.* 9. 10. *Verse* 22.

And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name shall be One. *Zach.* 14. 9.

And in these daies of these Kings, shall the God of heaven set up a Kingdom, which shall never be destroyed: & this Kingdom shall not be given to another people, but it shall break and destroy all these Kingdoms, & it shall stand for ever. *Dan.* 2. 44.

Thy Throne O God is for ever, and ever: the Scepter of thy Kingdom, is a Scepter of righteousness. *Psal.* 45. 6

50. *The conversion of the Jews, and what shall precede the same.*

FOr the Children of Israel shall remain many daies without a King, and without a Prince, and without an offering, & without an *Image, and without an Ephod, *Hos.* 3. 4. *(Meaning an Oracle, delivered between the Cherubims)

and without Teraphim.

Afterward ſhall the Children of Iſrael convert, and ſeek the Lord their God, and *David* their King, and ſhall fear the Lord and his goodneſs in the later daies.

Ier. 50. 4. In thoſe daies, and at that time, ſaith the Lord, the children of Iſrael ſhall come, they, and the children of Judah together, going and weeping ſhall they go, and ſeek the Lord their God.

Verſe 5. They ſhall ask the way to Zion, with their faces thitherward, ſaying, Come and let us cleave to the Lord in a perpetual Covenant that ſhall not be forgotten.

Chap. 31. 8. Behold, I will bring them from the North country, & gather them from the coaſts of the world, with the blind and the lame amongſt them, with the woman with child, & her that is delivered alſo, a great company ſhall return hither.

They ſhall come weeping, & with mercy

mercy will I bring them again: I will lead them by the rivers of water in a ſtrait way wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is my firſt-born.

And I will powr upon the houſe of *David*, and upon the inhabitants of Jeruſalem, the Spirit of grace & of compaſsion; and they ſhall look upon me whom they have pierced, and they ſhall lament for him, as one mourneth for his only Son, and be ſorry for him, as one is ſorry for his firſt-born. *Zech.* 12. 10.

In that day ſhall be a great mourning in Ieruſalem, as the mourning of *Hadadrimmon* in the Valley of *Megiddon*. *Verſe* 11.

Then ſhall the children of *Judah*, and the children of *Iſrael* be gathered together, & appoint themſelves one Head, and they ſhall come up out of the Land: for great is the day of *Iſrael*, *Hoſ.* 1. 11.

Mica.4.6, 7. At the ſame day (ſaith the Lord) will I gather her that halteth, and I will gather her that is caſt out, and her that I have afflicted, &c.

51. *The free and plentifull offer of grace to both Jew and Gentile.*

Zech.13.1 IN that day there ſhall be a fountain opened to the houſe of *David*, and to the inhabitants of *Ieruſalem*, for ſin, and for uncleanneſs.

Chap. 14. 8. And in that day, ſhall there waters of life go out from *Ieruſalem*, half of them towards the Eaſt Sea, and half of them towards the uttermoſt Sea: and ſhall be both in Summer and Winter.

Iſai.55.1. Ho, every one that thirſteth, come ye to the waters, and ye that have no ſilver: come, buy and eat, come, I ſay, buy Wine and Milk without ſilver, and without mony.

Verſe 3. Encline your ears, and come unto me: hear, and your ſoul ſhall live, and I will make an everlaſting

lasting Covenant with you, even the sure mercies of *David*.

52. *The happy estate of the Church under Christ Jesus in the latter times.*

BUt in the last daies it shal come to pass, that the Mountain of the House of the Lord shall be prepared in the top of the Mountains, and it shall be exalted above the hils, and people shall flow unto it. *Mica.* 4.1.

Yea, many Nations shall come, and say, Come and let us go up to the Mountain of the Lord, and to the house of the God of *Jacob*, and he will teach us his waies, and we will walk in his paths: for the Law shall go forth of Zion, & the Word of the Lord from *Jerusalem*. *Verse* 2.

And he shall judge among many people, and rebuke mighty Nations a far off, and they shall break their Swords into Mattocks, and their Spears into Sithes: Nation shall not lift up a sword against Nation, *Verse* 3.

nei-

neither ſhall they learn to fight any more.

Verſe 4. But they ſhall ſit every man under his Vine, and under his Figg-tree, and none ſhall make them afraid: for the mouth of the Lord of Hoſts hath ſpoken it.

Verſe 6. At the ſame day (ſaith the Lord) I will gather her that is caſt out, & her that I have afflicted.

verſe 7. And I will make her that halted, a remnant; & her that was caſt far off, a mighty Nation; and the Lord ſhall reign over them in Mount Zion, from henceforth, even for ever.

Iſai. 65. 19. And I will rejoyce in *Jeruſalem*, & joy in my people, and the voice of weeping ſhall be no more heard in her, nor the voyce of crying.

Verſe 20. There ſhall be no more there a Child of years, nor an old man that hath not filled his daies: for he that ſhall be an hundred years old, ſhall die as a young man; but the ſinner being an hundred years

ears old ſhall be accurſed.

And they ſhall build houſes, and *Verſe* 21.
nhabit them, and plant Vineyards,
nd eat the fruit of them.

They ſhall not labour in vain, nor *Verſe* 23.
ring forth in fear: for they are
he Seed of the bleſſed of the Lord,
nd their buds with them.

Yea before they call, I will anſwer, *Verſe* 24.
nd whiles they ſpeak, I will hear.

The Wolf and the Lamb ſhall *Verſe* 25.
eed together, and the Lion ſhall
at ſtraw like the Bullock, and to
he Serpent duſt ſhall be his meat.

They ſhall no more hurt nor de-
troy in all my holy Mountain.

Look upon Zion the City of our *chap.* 33.
ſolemn Feaſts: thine eyes ſhall ſee 20.
Jeruſalem a quiet habitation, a
Tabernacle that cannot be remoo-
ved, & the ſtakes thereof can never
be taken away, neither ſhall any of
the cords thereof be broken.

For there the mighty Lord will *Verſe* 21.
be unto us as a place of Flouds
and

and broad Rivers: whereby ſhall paſs no Ship with Oars, neither ſhall a great Ship paſs thereby.

Verſe 22. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will ſave us.

Chap. 32. 1 Behold, a King ſhall reign in Juſtice, and the Princes ſhall rule in Iudgement.

Verſe 2. And that man ſhall be as a hiding place from the Wind, & as a refuge for the Tempeſt: as Rivers of water in a dry place, and as the ſhadow of a great Rock in a weary Land.

Verſe 3. The eyes of the ſeeing ſhall not be ſhut; and the ears of them that hear, ſhall hearken.

Verſe 4. And the heart of the foolish ſhall underſtand knowledge, and the tongue of the ſtutters, ſhall be ready to ſpeak diſtinctly.

Verſe 5. A niggard ſhall be no more called liberal, nor the churl rich.

Verſe 16. And judgement ſhall dwell in the Deſart,

Deſart, and Juſtice ſhall remain in the fruitfull field.

And the work of Juſtice ſhall be peace, even the work of Juſtice and quietneſs, and aſſurance for ever. *Verſe 17.*

And my people ſhall dwell in the tabernacle of peace, & in ſure dwellings, and in ſafe reſting places, &c. *Verſe 18.*

He ſhall come down like the rain upon the mowen graſs, and as the ſhowers that water the earth. *Pſal. 72. 6.*

In his daies ſhall the righteous flourish: & abundance of peace ſhal be ſo long as the Moon endureth. *Verſe 7.*

His dominion alſo ſhall be from Sea to Sea, and from the River, to the ends of the Land. *Verſe 8.*

Yea, all Kings ſhall worship him: and all Nations ſhall ſerve him. *Verſe 11.*

He ſhall be mercifull to the poor and needy, and ſhall preſerve the ſouls of the poor. *Verſe 13.*

He ſhall reedeem their ſouls from deceit and violence: and dear ſhall their blood be in his ſight. *Verſe 14.*

His

Verse 17. His name shall be for ever: his name shall endure as long as the Sun: all Nations shall bless him, and be blessed in him.

53. *His second comming to judgement, and the Resurrection of all flesh to appear before him.*

Job 19. 25. FOr I am sure that my Redeemer liveth, and he shall stand the last on the earth.

Verse 26. And though after my skin worms destroy this body, yet shall I see God in my flesh.

Verse 27. Whom I my self shall see, and mine eyes shall behold, and none other for me, though my reins be consumed within me.

Ps. al. 50. 3. Our God shall come and not keep silence: a Fire shall devour before him, and a mighty tempest shall be moved round about him.

Verse 4. He shall call the heaven above and the earth, to judge his people,

Verse 5. Gather my Saints together unt. meo

me: thoſe that made a Covenant with me with ſacrifice.

And the heavens ſhall declare his righteouſneſs; for God is Judge himſelf. Selah. *Verſe 6.*

And at that time ſhall *Michael* ſtand up, the great Prince, which ſtandeth for the Children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there began to be a Nation, unto that ſame time: and at that time thy people ſhall be delivered, every one that ſhall be found written in the Book. *Dan. 12. 1.*

And many of them that ſleep in the duſt of the earth, ſhall awake; ſome to everlaſting life, and ſome to ſhame and perpetual contempt. *Verſe 2.*

And they that be wiſe, ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, ſhall ſhine as the Stars for ever and ever, *Amen*. *Verſe 3.* See *Eſd.* 7 31 & 14. 35.

The thanksgiving of a Chriſtian ſoul for

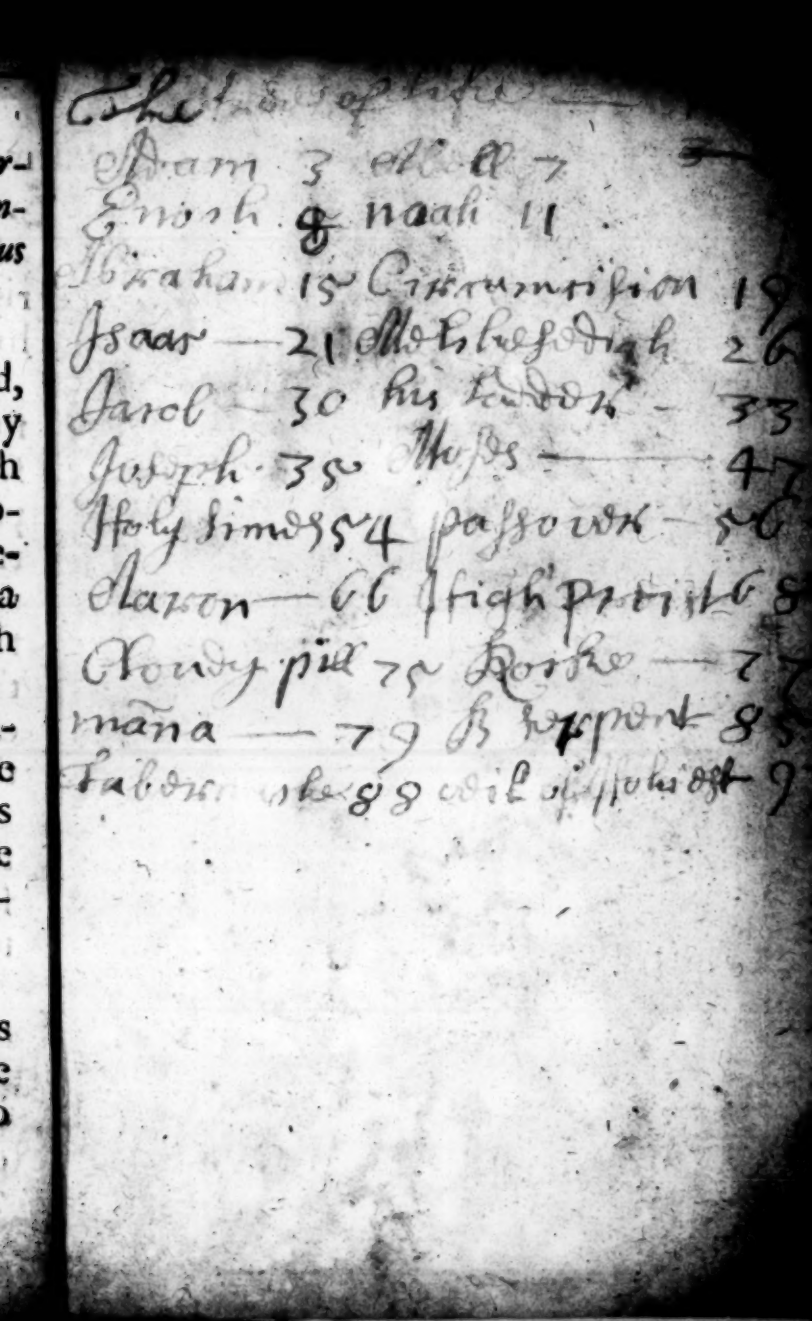
for the performance of all these mercifull predictions, and the full accomplishing of that great and glorious work of our redemption.

Isai. 61. 10 & 63. 9. I Will greatly rejoyce in the Lord, & my soul shall be joyfull in my God: For he hath cloathed me with the garments of Salvatiou, and covered me with the Robe of Righteonsnes; he hath decked me like a Bridegroom, and as a Bride tireth her self with her Jewels.

In all our troubles he was troubled, and the Angel of his presence hath saved us: in his love and in his mercy he hath redeemed us, and he bears and carries us alwaies continually.

Psal. 27. 19. BLessed therefore be his glorious Name for ever, and let all the earth be filled with his glory. So be it, even so be it.

FINIS.



The [illegible] of life

Adam 3 Abel 7
Enoch 8 noah 11
Abraham 15 Circumcision 19
Isaac — 21 Melchesedech 26
Jacob — 30 his ladder — 33
Joseph 35 Moses — 47
Holy Simes 54 passover — 56
Aaron — 66 High Priest 68
Cloudy pill 75 Rocke — 77
mana — 79 B serpent 85
Tabernacle 88 veil of Jhohiest 9

MI - 1994

s 9/923
GR